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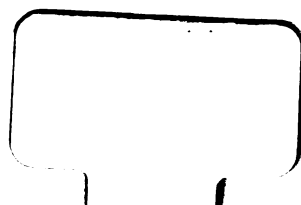
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PART I.]

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Hierurgia Anglicana,

OR

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

THE RITUAL OF THE CHURCH IN ENGLAND

AFTER THE REFORMATION.

Edited by Members of the Cambridge Camden Society.

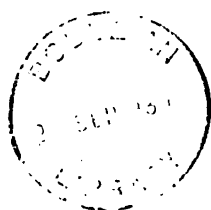
CAMBRIDGE

THOMAS STEVENSON

LONDON, J. G. F. AND J. RIVINGTON

OXFORD, J. H. PARKER

MDCCCXLIII



INTRODUCTION.

MANY causes have conspired to bring about not only the disuse, but the almost total ignorance, of the ritual and liturgical ceremonies of our Church in the first years after the Reformation.

The Great Rebellion of course violently interrupted the whole Church System, and many practices were found at the Restoration difficult to be re-established, while others probably, after so long a desuetude, had become extinct and forgotten. Still much more was preserved than we have now any idea of; the neglect and loss of which are to be attributed, partly to the immediate bad influence of the Revolution in making the Church little more than an *Establishment*, and partly to the increased laxity and coldness which characterized the last century. The whole was facilitated by the absence of any very exact Ritual or Pontifical in the Reformed Church.

It was never the intention of the compilers of our present Services that their work should be considered as a new fabrick, but as a reformation of the existing system. Consequently many things then in actual use, and always intended to be retained, were not expressly commanded, any more than they were distinctly forbidden, in the new rubrick. This general consideration will serve to explain why the existing rubricks do not mention many of the usages and ceremonies which the *Hierurgia Anglicana* will describe.

The design of the present work is to produce, in a collected form, the historical facts concerning the retention of certain rites and usages since the Reformation, which shall speak as it were for themselves, and set forth in the words of eye-witnesses the

actual practice of the Church in points which are now viewed by many with suspicion and jealousy. Those who have laboured to bring back the ceremonial of the Church to what it was before the Great Rebellion have found, not only that they had much to learn concerning it which their own studies could scarcely compass, but that their motives were likely to be misunderstood and misrepresented by many who had no opportunity themselves of consulting the actual records of former times, and who could not be satisfied by references to rare books however numerous. To meet both these wants is the object of the Editors. They hope from the most authoritative sources to collect so great a number of illustrations of Anglican Ritual as shall enable their readers to gain a much clearer idea of what the Anglican Church has allowed, and shall convince those who may have distrusted the late improved feeling on these points that such ceremonial is entirely compatible with the most dutiful allegiance to our own Communion. They will also thus be able to deprive the advocates of modern laxity of the assumed shelter of the names of the Reformers, by shewing how very much which they retained, recommended, and practised, is now rejected by their pretended followers.

The Editors are Members of the Cambridge Camden Society : which they mention to shew that they may be supposed at least to have paid some attention to ritualism, not as in any way wishing to make that body answerable for any thing herein to be put forward. Indeed it will be their object to abstain as much as possible from any expression of their own opinions, leaving each fact they may adduce to carry its own weight. But, once for all, they must acknowledge that they fully agree with the principles advocated by the Cambridge Camden Society, particularly in its publication the *Eccleriologist*, believing that nothing has been there adduced which may not be fully borne out by satisfactory documentary evidence.

HIERURGIA ANGLICANA.

Altar Lights, Plate, Hangings, and Decorations.

Altar Lights.

[1]

- 1547. 1 *Edward VI.*] “And shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture, but only TWO LIGHTS UPON THE HIGH ALTAR, before the Sacrament, which, for the signification that CHRIST is the very true light of the world, they shall suffer to remain still.”—*Injunctions of K. Edward VI.*

[2]

1547. 2 *Edward VI.*] “Item, whether they suffer any torches, candles, tapers, or any other lights to be in your churches, but only *two lights upon the High Altar.*”—*Articles to be enquired of in the Diocese of Canterbury.*

[3]

1547.] “They reduced candles, formerly sans number in churches, to two, upon the High Altar, before the Sacrament; these being termed *lights*, shews they were not lumina cæca, but *burning.*”—*Fuller's Church History*, p. 374, fol. 1655.

[4]

1548. 2. *Edw. VI.*] “Paid to the sexton for scouring the candlesticks 21*d.*

• “For two pound of candles on Xtnas-day 5*d.*”—*Churchwardens' Account of the Parish of S. Martin's, Leicester.*

Nichol's History and Antiquities of Leicestershire, vol. i. part II. p. 571, fol. 1815.

[5]

The Pax.

1548. 2 *Edward VI.*] “And the clerk in the like manner shall bring down *the Pax*, and standing without the church door, shall say boldly to the people these words: ‘This is a token of joyful peace, which is betwixt GOD and men’s conscience; CHRIST alone is the peace-maker, which straitly commands peace between brother and brother.’”—*Injunctions given by the King’s Visitors to the Clergy and Laity of the Deanery of Doncastre.*

[6]

Order for the Retention of Altar Lights, &c. in Churches.

1558. 1 *Eliz.*] “Provided always and be it enacted, that such *ornaments of the church* shall be retained and be in use, as was in this Church of England, by authority of Parliament, in the second year of the reign of Edward VI. until other order shall be therein taken, by the authority of the Queen’s Majesty, with the advice of her Commissioners appointed and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm.”—*Act of Conformity*, c. 2.

[7]

Altar Lights and Crucifixes in Churches.

1559. 1 *Eliz.*] “But beside the habits, this Divine (whether it was Grindal, or Parkhurst, or some one else) had made his observation of other things which he disliked in that degree, as to doubt the undertaking of the Episcopal office upon him, lest in so doing he might seem to approve, and uphold, and countenance those things. And they were these.....II. the enjoining unleavened bread to be used in the Sacrament [of the Altar].....IV. The processions in Rogation week.....V. The *image of the crucifix* on the Communion Table in the administration of the Supper.....Concerning the use of the crucifix to be still retained in the churches, the Divine before mentioned was so offended at it, that in his letter to Dr. Martyr, he desired him, and Bullinger, and Bernardin to write to the Queen against it. But Martyr excused himself by reason of his great business.....The Queen, indeed, being used to these things, that is, crosses and Saints’ images in churches, where

she and her nobles that resorted thither used to give honour to them, had them at first in her own chapel. But she seemed to have laid them aside.....But it seems not long after the Queen resumed *burning lights* and the *image of the crucifix* again upon the Altar in her oratory."—*Strype's Annals*, pp. 171—173, fol. 1709.

[8]

1560. 2 *Eliz.*] "She [Queen Elizabeth] was known still to be favourable to the use of crosses and *crucifixes*, and they continued to be exhibited not merely in her own chapel, but also in *many of the churches*. Bishop Cox, in writing to P. Martyr in August 1559, says, 'excepto quod crucis Crucifixique imaginem in templis tolerare cogantur, omnia religionis capita, quæ Edwardi tempore, tenent.' (*Hess, Cat.* vol. ii. p. 122.) Sampson to the same in the following January, asks, 'si princeps ita injungat omnibus episcopis et pastori-bus ut vel admittant in suas ecclesias imaginem cum *candelis*, vel ministerio verbi cedant, quid hic faciendum sit?' (*Hess, Cat.* vol. ii. p. 131. Burnet, H. R., P. 2, p. 397.) And Bishop Jewel, in February 1560, says to the same, 'Nunc ardet lis illa crucularia.... Eo enim jam res pervenit ut aut cruces argentæ et stannæ, quas nos ubique confregimus, restituendæ sunt, aut episcopatus relin-quendi.' (*Hess, Cat.* vol. ii. p. 133. Burnet, H. R. vol iii. P. 3, p. 390.) It appears from the same letter that a disputation was to be held on the subject, and that Parker and Cox had undertaken to defend the use of crosses, against Grindal and Jewel, who were most earnest in opposing them."—*Dr. Cardwell's Documentary Annals*, vol. i. pp. 236, 237. *Note*.

[9]

1561. 3 *Eliz.*] "Paid for four pound of candles upon Xtnas Day in the morning, for the Mass, 12*d*. Churchwarden's Accounts of the parish of Abington, Berkshire."—*Illustrations of the Manners and Expenses of Ancient Times in England*, p. 142. 4to. 1797.

[10]

Altar Lights, a Crucifix, and Plate, in Queen Elizabeth's Chapel.

1560. 2 *Eliz.*] "The Altar [in the Queen's Chapel] furnished with *rich plate, two fair gilt candlesticks with tapers in them, and a massy crucifix of silver* in the midst thereof."—*Heylyn's History of the Reformation*, p. 124, fol. 1661.

[11]

1560.] "March 6th, Dr. Bill, Dean of Westminster, preached in the Queen's Chapel: where on the table standing Altarwise was placed a cross and two candlesticks with two tapers in them burning."

[12]

"The same day [the 24th] in the afternoon, Bishop Barlow, one of King Edward's Bishops, now Bishop of Chichester, preached in his habit before the Queen. His sermon ended at five of the clock: and presently after, her chapel went to Evening song; the cross, as before, standing on the Altar, and two candlesticks, and two tapers burning in them: and service concluded, a good Anthem sung.—*Strype's Annals*, pp. 196, 197.

[13]

1560.] "What can I hope, when three of our lately appointed Bishops are to officiate at the Table of the LORD, one as priest, another as deacon, and a third as subdeacon, before the image of the crucifix, or at least not far from it, with candles, and habited in the golden vestments of the papacy; and are thus to celebrate the LORD's Supper without any sermon?"—*Letter of T. Sampson to Peter Martyr*, Jan. 6, 1560. *The Zurich Letters*, p. 63. 8vo. 1842.

[14]

1565. 8 Eliz.] "The Queen still to this year kept the crucifix in her chapel, as appears by a letter written to Secretary Cecil by a zealous gentleman, earnestly persuading him to use his interest with her Majesty to have it removed, as tending too much to idolatry."—*Strype's Annals*, p. 471.

[15]

1565.] "Item. The said chapel, both before and behind the stalls to the ground, was hanged with rich arras, and the upper part, from the Table of Administration to the stalls, hanged with like stuff, which said Table was richly garnished with plate and jewels, as followeth. First, to the wall was set in a row, five gilt basons, and afore them another row, and in the middle a gilt cross between two great gilt cups covered, garnished with stone, a ship or ark* likewise garnished, a fountain of mother-of-pearl, and a pair of gilt candlesticks; afore that, another row, in the middle whereof was set a rich bason and ewer, gilt railed over with gold, between

* A vessel for holding incense.—EDITORS.

two great maudlin cups with covers, two great lavers, *two cruets*, and a *pax*, all gilt; and over the said Table on the wall upon the arras was fastened a front of cloth of silver, embroidered with angels of gold, and before the said Table to the ground, a front of the same suit.

"The order and manner of furnishing the chapel at the Queen's Palace of Westminster, against Thursday, the 24th of January 1565, anno 8 Eliz. Reginae, that the Duke of Norfolk and Earl of Leicester received the order of S. Michael there."—*Ashmole's Institution, &c. of the Order of the Garter*, p. 369, fol. 1672.

[16]

1565.] "The back part of the stalls in the royal chapel wherein the gentlemen of the chapel do sing, was hanged with rich tapestry, representing the twelve months, and the front of the said stalls was also covered with rich arras. The upper part of the chapel, from the table of administration to the stalls, was hanged with cloth of gold, and on the south side was a rich traverse for the Queen. The Communion-table was richly furnished with plate and jewels, viz. a fountain and basin of mother-of-pearl, a basin and a fountain gilt, railed with gold; a rich basin garnished with stones and pearls; a *ship or ark* garnished with stones; two great leires garnished with stones, and two lesser leires garnished with stones and pearls; a bird of agate furnished with stones; a cup of agate furnished with stones and pearls: a bowl of coral garnished with pearls; a bowl of crystal with a cover; *two candlesticks of crystal*; *two ships* of mother-of-pearl; one tablet of gold set with diamonds; another ship of mother-of-pearl: *two pair of candlesticks of gold*; *two great candlesticks, double gilt, with lights of virgin wax, and a cross*. Over the said table on the wall, upon the cloth of gold, was fastened a front of rich cloth of gold set with pelicans; before the said table hung, reaching to the ground, another front of the said suit. Also there was let down from the roof of the said chapel ten candlesticks in manner of lamps of silver and gilt, with great chains, every one having three great wax lights. Over the aforesaid table was set on a shelf as high as the window, twenty-one candlesticks of gold and silver double gilt with 24 lights. On the north side of the quire between the organs and the upper windows, stood 17 candlesticks, double gilt, with 17 lights; and on the tops of the stalls were fastened certain candlesticks with 12 lights, so that the whole lights

set there were eighty-three." *Christening of the child of Lady Cecile, wife to John, Earl of Great Friesland, Marquis of Bowden, at the Palace, Westminster, Sept. 30, 1565.*—*Leland's Collectanea*, vol. II. pp. 691, 692, 8vo. 1770.

[17]

1570.] "The *crucifix*, which had been before removed out of the Queen's chapel, was now of late brought in again."—*Strype's Life of Abp. Parker*, p. 310, fol. 1711.

"A *rich and massy crucifix* was kept for many years together, on the Table or Altar of the Chapel Royal in Whitehall, till it was broke in pieces by Pach, the Queen's fool, (when no wiser man could be got to do it,) upon the secret instigation of Sir Francis Knollis."—*Heylyn's Cyprianus Anglicus. Introduction*, p. 15, fol. 1668.

[18]

"Amongst other ornaments of the church also then in use, in the second year of Edward VI., there were *two lights* appointed by the injunctions (which the Parliament had authorized him to make, and whereof otherwhiles they make mention, as acknowledging them to be binding) to be set upon the High Altar, as a significant ceremony of the light which CHRIST's Gospel brought into the world; and this at the same time when all other lights and tapers superstitiously set before images were by the very same injunctions, with many other abused ceremonies and superstitions, taken away. These lights were (by virtue of the present Rubrick referring to what was the use in the 2nd of Edward VI.) afterwards continued in *all the Queen's chapels*, during her whole reign; and so are they in all the King's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges, to this day. It was well known that the Lord Treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of *fronts, palls*, and books upon the Altar. The like did Bishop Andrews, who was a man who knew well what he did, and as free from Popish superstition as any in the kingdom besides. In the latter end of King Edward's time they used them in Scotland itself, as appears from Calvin's Epistle to Knox, and his follow-reformers there, anno 1554, (Ep. 206), where he takes exception against them for following the custom of England. To this head we refer the organ, the font, the altar, the communion

table, and pulpit, with the *coverings* and *ornaments* of them all; together with the *paten*, *chalice*, and *corporas*, which were *all* in use in the 2nd of Edward VI. by the authority of the Acts of Parliament then made."—*Bp. Cosins' Notes on the Prayer-Book at the end of Nicholls' Commentary*, p. 17, fol. 1712.

[19]

Altar Coverings and Furniture.

1559.] "*The carpet of velvet* for the Altar in S. Paul's at the obsequies of Henry II. of France, cost £16. 13s. 4d. The *hangings*, covering the ground in the Chancel, £48. 4s. 4d."—*Strype's Annals*, p. 128.

[20]

1560. 2 *Eliz.*] "Item, that they shall decently cover with *carpet, silk, or other decent covering*, and with a *fine linen cloth* (at the time of the ministration), the Communion Table."—*Advertisements, by virtue of the Queen's Letters*.

[21]

1603. 1 *James I.*] "The same Tables shall from time to time be covered in time of Divine Service with a *carpet of silk, or other decent stuff* thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the ministration."—*Canon lxxxii*.

[22]

1638.] "Have you a covering or carpet of silk, satten, damask, or some more than ordinary stuff, to cover the Table with at all times, and a fair, clean, and fine linen covering, at the time of administering the Sacrament?"—*Bp. Montague's Visitation Articles*, III. 10. *Cambridge edition*, 1841.

[23]

A Crucifix on the Altar at the Coronation of King Charles the Martyr.

1625. 1 *Charles I.*] "Finding the *old crucifix* among the Regalia, he caused it to be placed on the Altar, as in former times."—*Heylyn's Cyprianus Anglicus*, p. 144.

Consecrated Plate, Altar Candlesticks, and rich Furniture in the Chapels of Bishop Andrewes and Archbishop Laud.

[24]

"Mr. Prynn deposed, that he found in the Archbishop's study this paper indorsed and corrected with his own hand, concerning the consecration of this his chapel [at Aberguilly].....With this instrument, he likewise found a note of the dimensions of this chapel, written with the Bishop's own hand: 'My chapel at Aberguilly is five yards and a half broad at the east end. My *Altar-frame*, besides the thickness of the Table, is a yard and three inches high. And the Table is a yard and three quarters long; and in breadth it wants three inches of a yard; the foot-pace is two yards broad.' This note was inclosed and wrapped up within these two following papers found together with it, thus indorsed with the Archbishop's own hand:—

1643.] "*Chapel and furniture as it was in use by the Right Reverend Father in God, Lancelot Andrewes, Lord Bishop then of Winton*: from whom the Archbishop confessed at the bar, he took his pattern of consecrating and furnishing churches, chapels, and Altars. By which two papers publicly read and shewed in the Lord's house, the Popish furniture both of Bishop Andrewes' and this Archbishop's chapels at Aberguilly, London-house, and Lambeth, will most evidently appear to all the world. The portraiture of the first of these two papers, with the Popish furniture of the Altar in the Archbishop's and Bishop Andrewes' chapels, is expressed to the life in the following copier piece:*

"1. The Altar, 1 yard $\frac{1}{2}$ high, 1 yard $\frac{3}{4}$ long, 1 yard broad. α . A cushion. $\beta\beta$. Two candlesticks with tapers. C. The bason for oblations; the daily furniture for the Altar. D. A cushion for the service-book. A. The silver and gilt canister for the wafers, like a wicker basket and lined with cambric laced. B. The Tonne,† upon a cradle. G. The chalice, having on the outside of the bowl CHRIST with the lost sheep on His shoulders; on the top of the cover, the wisemen's star, both engraven; it is covered with a linen napkin (called the Aire) embroidered with coloured silks. DD. Two patens. \mathbb{E} . The Tricanale, being a round ball with a screw cover, whereout issue 3 pipes, and is for the water of mixture. 2. A sier [side, Ed.] table on which, before the Communion, stand A and B, upon two

* The reader is referred to the "Plan of Bishop Andrewes's Chapel," which is an accurate copy of the "copier piece" above mentioned.—ED.

† The flagon.—ED.

EAST.



The Outward Chappell.

PLAN OF BISHOP ANDREWES' CHAPEL.



napkins. E. A bason and ewer, to wash before consecration. F. The towel appertaining. 3.3. The kneeling-stools covered and stuffed. 4. The foot-pace, with three ascents covered with a Turkey carpet, of fir boards. GGG Three chairs used at Ordinations, or [by] prelates communicant. 5. The septum, with two ascents. 6. The pulpit. 7. The music table with (AAA) three forms. E. A Triquertral censer wherein the clerk putteth frankincense at the reading of the first lesson. H. The Navicula, like the keel of a boat,* with a half cover and a foot out of which the frankincense is poured. 8. A foot-pace with three ascents, on which the lectern standeth covered, and thereon the great Bible. 9. The faldstory whereat they kneel to read the Litany. 10. Is the chaplain's seat where he readeth service. 11. A seat with a canopy over it for the Bishop ; but at the Communion time he sits on G3. 12.12. Two long forms for the family.

“Lo here in this piece and chapel, you have first *an Altar* ; secondly, strange Popish furniture on this Altar ; viz. two silver candlesticks with tapers in them, (expressly prohibited by Queen Elizabeth's Injunctions, anno 1559, Injunct. 3, 23, which prohibit setting up of candles ; ordering all candlesticks, trindals, and rolls of wax to be taken away and extinct, as monuments of superstition and idolatry ; by the Homily against the peril of idolatry, part 3, pp. 50, 51, which condemns the use of tapers and candle religion, as foolish, superstitious, ethnickal, and idolatrous ; and generally censured by all our orthodox writers, as popish and heathenish). A bason for oblations. A silver and gilt canister for *wafers*. A chalice, with the picture of CHRIST engraven on it. An Aire. A Tricanale or pot with three pipes for the water of mixture, (that is, for water to mix with the wine, and for holy water). A Credentia or side table. A bason and ewer (for the polluted priests and prelates to wash in before consecration), and a towel to wipe their unhallowed fingers. A censer, to burn incense in at the reading of the first lesson, as in the Popish Mass and churches. A little boat out of which the frankincense is poured, &c. (which Dr. Cosins had made use of in Peter-House, where he burned incense). Furniture directly borrowed from the Roman Ceremonial, Missal, and Pontifical, nowhere to be found but in Popish chapels and churches. You may judge of this prelate's chapel and Popish inclination, by this Romish furniture thereto belonging ; and that mentioned in the next ensuing, being an inventory of his chapel furniture and plate, found with the former, attested by Master Prynn.

* A vessel of the same kind as the *ship* or *ark*, mentioned in extracts 15 and 16.
—ED.

Furniture belonging to the Chapel.

"Behind the Altar: a piece of hangings 11 feet deep and 5 yards $\frac{1}{2}$ long. Another piece of hangings. The story of Abraham and Melchisedec; part of the story of David.

"A Table, with a frame of deal, used for the Altar, 1 yard $\frac{1}{2}$ high, 1 yard $\frac{1}{2}$ long, 1 yard broad. A back-piece of crimson and violet damask paned, 1 yard $\frac{1}{2}$ deep, 3 yards long.

"A front-piece of the like, 1 yard $\frac{1}{2}$ deep, 3 yards long.

"A pall of violet damask, 1 yard $\frac{1}{2}$ broad, 3 yards $\frac{1}{2}$ long.

"A cushion of violet and crimson damask, $\frac{1}{2}$ yard broad, 1 yard long.

"A rail of wainscot banisters before the Altar.

"Two traverses* of taffeta crimson and velvet paned, 3 yards $\frac{1}{2}$ deep, 4 yards $\frac{1}{2}$ broad.

"A foot-pace with two ascents of deal, underneath the Altar, 3 yards $\frac{1}{2}$ long, 1 yard $\frac{3}{8}$ broad.

"A Turkey carpet to it 4 yards $\frac{1}{2}$ long, 2 yards $\frac{1}{8}$ wide.

"Two low stools to kneel on at each end of the Altar, stuffed and covered with purple baise.

"A square pulpit of wainscot, 1 yard $\frac{1}{2}$ high, 1 yard square.

"A pulpit cloth of crimson and violet damask paned, 1 yard $\frac{1}{2}$ deep, 3 yards long.

"A music table of deal.

"Three forms to it, covered with purple baise.

"A carpet of purple broad-cloth, 3 yards long.

"A carpet of purple baise, 3 yards long and $\frac{1}{2}$ broad.

"A foot-pace of three ascents, 2 yards $\frac{1}{2}$ square, and thereupon a lectern with the great Bible.

"A cloth to the lectern of purple broad-cloth, 3 yards long.

"Another of purple baise, 3 yards long, 1 yard $\frac{1}{2}$ broad.

"A faldstool of wainscot, 1 yard 1 nail high, 1 yard lacking a nail broad at top: 1 yard lacking two nails breadth below.

"A cloth to it of purple broad-cloth, 2 yards $\frac{1}{2}$ long, 1 yard $\frac{1}{2}$ broad.

"Another of purple baise, 2 yards $\frac{1}{2}$ long, 1 yard $\frac{1}{2}$ broad.

Over the Bishop's seat.

"A canopy of crimson and violet damask paned, 2 yards $\frac{1}{8}$ long, 2 breadth.

"The valence to it, 3 yards compass, $\frac{1}{8}$ deep.

"A cushion to it of violet damask, 1 yard long, $\frac{1}{8}$ yards broad.

"A folding table of wainscot near the Altar.

"A carpet of baise on it, 1 yard $\frac{1}{2}$ wide, 1 yard $\frac{1}{2}$ long.

"Four folding chairs of leather.

Plate for the Chapel.

		s.	d.
"Two candlesticks, gilt, for tapers	-	60 oz. at	5 6 the oz.
"A round bason for offerings, gilt and chased		31 $\frac{1}{2}$ —	6 8
"A round bason for alms, gilt and chased	-	30 —	6 0

* *Traverse, traves, travis*, anything laid or built across, anything laid across,—*Johnson*.
—EDITORS.

" An oval bason and ewer, gilt and chased	-	51 oz. at	6	0
" Two patens, gilt	-	36	—	10 0
" For cutting the figure - 13s. 4d.				
" A chalice and cover, gilt	-	43	—	10 0
" For making the star on the chalice 3s.				
" A tun, gilt	-	47 oz. 3 dwt.	6	11
" A cradle to it, gilt	-	18½ oz at	6	11
" A funnel to it, gilt	-	3	—	6 11
" A canister, gilt	-	5½	—	10 0
" A triquertral censer	-	85 lack 6 dwt.	7	0
" For gilding it, at 16d. the ounce.				
" A laten pan for it	-	5	0	
" For making the knob of it	-	2	0	
" A crewet, gilt, with three spouts	-	10 oz. ¼	—	7 9
" Another, gilt, with a bird's bill	-	4 less 5 dwt.	—	6 8
" Five copes.				
" Five surplices.				
" Two Altar-cloths.				
" Two towels thereto.				
" A cloth to lay over the chalice, wrought with coloured silk, called the Aire."				

—*Canterbury's Doom*, pp. 120—124, fol. 1646.

[25]

1625.] "Chapels he [Abp. Laud] found none at his Episcopal house of Aberguilly, and one he was resolved to bestow upon it.... which being finished, he provided it of *rich furniture* and *costly utensils*, and whatsoever else was necessary or convenient for the service of GOD; the very *plate* designed for the celebrating of the Holy Supper amounting to one hundred and fifty-five pounds, eighteen shillings and four pence. Insomuch that, if Felix the Proconsul had been still alive, he might have cried out now, as he did in the time of Julian the Apostate, viz. 'Behold in what rich vessels they minister to the Son of Mary!' But this unhappy age hath given us Felixes enough to reckon this amongst his crimes, and so they do his *solemn consecration of it*, performed by himself in person according to an order firmly drawn up by the most learned Bishop Andrews, than whom there could not be a greater enemy to the errors, superstitions, and corruptions of the See of Rome."—*Heylyn's Cyprianus Anglicus*, p. 94.

[26]

"When he was Bishop of S. David's, he built a new chapel in his house of Aberguilly, and furnished both the chapel and the altar in it, with hangings, *palls*, *fronts*, *plate*, and other utensils to a very great value."—*Ib.* p. 294.

[27]

1635.] "As for the Communion Table, which he found standing in the middle of the chapel [of Croydon Palace], a very sorry one in itself, he ordered it to be removed to some other room, and caused a new one to be made, placed where the Altar sometimes stood, *shadowed overhead with a very fair frieze* [canopy], and fenced with a decent and costly rail. The gilding of the one, and the curious workmanship of the other, together with the Table itself, amounting to thirty-three pounds and upwards; copes, *altar-cloths, plate*, and other necessities which belonged to the adorning of it, he had been master of before, in his other chapel, and therefore was at the less charge in completing this."—*ib.* p. 294.

[28]

"For organs, *candlesticks, a picture of a History at the back of the Altar*, and copes at communions and consecrations, all which Dr. Featly named. First, these things have been in use ever since the Reformation. And, secondly, Dr. Featly himself did twice acknowledge that it was in my chapel as it was at Whitehall—no difference: and it is not to be thought, that Queen Elizabeth and King James would have endured them in their time in their own chapel, had they been introductions for popery. And for copes, they are allowed at times of communion by the Canons of the Church."—*Archbishop Laud's Answer to the Articles of Accusation. Troubles and Trial*, p. 313, fol. 1695.

[29]

Consecration of Altar Plate by Archbishop Laud.

"The third witness for this charge [against his chapel] was one Mr. Boreman, who came into my chapel at prayers time, when I had some new plate to consecrate for use at the Communion.....This man says first, he then saw me bow and wear a cope.....Secondly, that he saw me consecrate some plate; that in that consecration, I used some part of Solomon's prayer at the dedication of the Temple, and that in my prayer I did desire GOD to accept those vessels. No fault in any of the three. For in all ages of the Church, especially since Constantine's time, that religion hath had public allowance, there have been consecrations of sacred vessels, as well as of churches themselves. And these inanimate things are holy, in that

they are deputed and dedicated to the service of God.....And this being so, I hope my use of a part of Solomon's prayer, or the words of my own prayer, 'that GOD would be pleased to accept them,' shall not be reputed faults. But here stepped in Mr. Prynne, and said 'this was according to the form in *Missali Parvo*.' But 'tis well known I borrowed nothing thence. All that I used was according to the copy of the late Reverend Bishop of Winchester, Bishop Andrews, which I have by me to be seen, and which himself used all his time."—*Ibid.* p. 313.

[30]

"The consecration was after this manner: the Archbishop in his cope, attended by two chaplains in their surplices, having bowed several times towards the Altar, read a portion of Scripture; then the vessels to be consecrated were delivered into the hands of the Archbishop, who, after he had placed them upon the Altar, read a form of prayer, desiring God to bless and accept these vessels, which he severally touched and elevated, offering them up to God, after which they were not to be put to common use."—*Neal's History of the Puritans*, vol. ii. p. 224, 8vo. 1822.

[31]

"They [the managers of the Commons for Laud's prosecution] objected farther, his consecrating of Altars with all *their furniture*, as patens, chalices, altar-cloths, &c., even to the knife that was to cut the sacramental bread; and his dedicating the churches to certain Saints, together with his promoting annual revels, or feasts of dedication, on the LORD's day, in several parts of the country."—*Ib.* vol. iii. p. 164.

[32]

Rich Plate on the Altar in Archbishop Williams's Chapel.

1629.] "Williams, at that time Bishop of Lincoln, had placed the table of his own chapel in the state of an altar, and furnished it with *plate and other costly utensils*, beyond most others in the kingdom. The table stood in the same posture in the Cathedral church of Lincoln, of which he was both Bishop and Residentiary, and in the collegiate church of Westminster where he was Dean."—*Cyprianus Anglicus*, p. 285.

[33]

Hangings, with a Crucifix, Candlesticks, a Credence, &c. in the King's Chapel, Whitehall.

Temp. James I. and Charles I.] "He [Sir Henry Mildmay] further says, 'There was a fair crucifix in a piece of hangings hung up behind the Altar, which he thinks was not used before my time.' But that *he thinks so* is no proof. If this were scandalous to any, it must be offensive in regard of the workmanship; or *quatenus tale*, as it was a crucifix. Not in regard of the work certainly, for that was very exact. And then, if it were because it was a crucifix, why did not the old one offend Sir Henry's conscience as much as the new? For the piece of hangings which hung constantly all the year at the back of the Altar, thirty years together upon my own knowledge, and somewhat above, long before, (as I offered proof by the vestry-men,) and so all the time of Sir Henry's being in court, had a crucifix wrought in it, and yet his conscience never troubled at it."—*Archbishop Laud's Answer. Troubles, &c.* p. 315.

[34]

"They [the managers of Laud's prosecution] objected likewise to his furnishing the Altar in his own chapel, and *the King's at Whitehall*, with basins, *candlesticks, tapers*, and other silver vessels, not used in his predecessor's time; and to *the credentia or side table*..... on which the elements were to be placed on a clean linen cloth before they were brought to the Altar to be consecrated; and to the hanging over the Altar a piece of arras with a large crucifix."—*Neale's History of the Puritans*, vol. iii. p. 169.

[35]

1641.] "The walls about the Altar or Communion-table were hanged with very rich cloth of gold bawdkin; the septum or rail about the Altar was covered with the like, and the floor within the septum or rail with a fair large turkey carpet. Upon the Altar or Communion-table, the old English Bible, printed in 1541, and the Liturgy or Common Prayer-Book, both with silver and gilt covers, together with a gilt basin, two chalices, one paten, *two candlesticks*, &c., the whole weighing two thousand two hundred ounces. The doors of the septum were opened and turned back close to the rest of the rail; and a rich carpet of silk and gold was spread from the step where the door stood, before the Altar or Communion-

table, and thereon two rich long cushions were laid just without the rail for the bride and bridegroom to kneel on." Marriage of William, only son of Frederic Henry, Prince of Orange, and Mary, eldest daughter of King Charles I. May 2, 1641.—*Leland's Collectanea*, vol. v. p. 339.

[36]

Altar Lights, Plate, Fronts, Palls, &c. in Prince Charles' Chapel at Madrid.

1622.] "That a face of the Church of England might appear, and the worship be kept up in the Prince's apartment at Madrid, the King gave the chaplains above mentioned the following instructions :

"1. That there be one convenient room appointed for prayer; the said room to be employed during their abode to no other use.

"2. That it be decently adorned chapelwise with an altar, fronts, palls, linen-coverings, demy-carpetts, four surplices, candlesticks, tapers, chalices, paten, a fine towel for the Prince, other towels for the household, a traverse of waters for the Communion, a bason and flaggon, two copes."—*Collier's Eccl. Hist.* vol. ii. p. 726, fol. 1714.

[37]

Hangings, Palls, Plate, &c. in the Chapels of Colleges in Oxford.

1635.] "According to the example of their Lord and Chancellor, the principal Colleges in Oxford beautified their chapels, transposed their tables, fenced them with rails, and furnished them with *hangings, palls, plate*, and all other necessaries."—*Cyprianus Anglicus*, p. 294.

[38]

Rich Plate presented to the Altar in S. George's Chapel, Windsor, with the Office of its Consecration.

1637.] "And now, at length, (a considerable sum having been collected) the work began to be set on foot, and the workman made choice of was one Christian Van Vianan of Utrecht, a man excellently well skilled in chasing of plate.....and before the month of June

1637, he had finished and made ready for the use of the altar nine pieces of plate, the particulars whereof with their weight here follow :—

	oz.	dwts.
Two little candlesticks, chased and gilt, for wax candles	92	6
Two chalices with four patens	113	1
Two great candlesticks neat, for tapers	553	15
Two little basons, containing the whole history of CHRIST in chased work	251	15
One great bason	210	0
	1220	17

The value, at 12s. the ounce, came to £742.

All this plate was treble gilt, and thereon were the Scripture histories rarely well designed and chased; and especially the great bason, and the covers of two books, hereafter mentioned.....At a Chapter held the 2nd of October, in the year aforesaid, the said plate was ordered to be offered the next morning at the altar, and there to be consecrated to GOD and His service for ever, by the Prelate of the Order. And because the whole ceremony was performed with great veneration and all due reverence, his late Majesty being a high promoter of ecclesiastical decency and holy discipline, we think fit to present it here at large. On the 3rd day of the said month of October, being the Feast day (held by prorogation at Windsor Castle) in the time of the second service, at the versicle *Let your light so shine before men, &c.*, Walter, Bishop of Winchester, then Prelate, standing before the middle of the altar, read certain select verses out of the Old Testament, concerning the dedication of Solomon's Temple, and the riches thereof, the first of which was taken from the 35th chapter of Exodus, verse 4; the second being the 21st verse of the same chapter; and the third taken out of the 2nd chapter of S. Matthew's Gospel, verse 11; and afterwards fitted himself for the offering. At which time the Sovereign descended from his throne, as in the manner of offering, and thrice bowed towards the altar, worshipping and adoring GOD in the middle of the choir, and so passed to the degrees of the altar; where, humbly kneeling [he] did present and offer to GOD the before-mentioned great bason, devoutly saying, 'Part of Thy bounty to us, O LORD ALMIGHTY, I offer to Thee and to Thy service.' The offering was forthwith received by the Prelate, and set upon the altar; which done, every one of the knights companions present,

(after the example of this holy king) in their due ranks and single, did offer his piece of dedicated plate, with the same words, and in like manner. And that their ordinary offerings of gold and silver might not be interrupted or omitted, all the knights companions, at the time of offering the plate, made the same in another bason held by one of the Prebends. Every of these holy vessels being thus offered, and decently placed upon the altar, the Prelate with his hand touched every piece severally, as on GOD's part receiving them; and after made the following prayers of Consecration and Benediction :—

“ O LORD GOD, Heavenly Father, we Thy most humble servants do earnestly entreat Thee that Thou wilt graciously vouchsafe to accept these sacred offerings, by the hands of our most gracious Sovereign Lord King Charles, and the most honourable companions which are here present, dedicated to Thee. Grant, we beseech Thee, and cause, that whatsoever is this day offered unto Thee may be preserved from all profane use, and may for ever abide consecrated to Thy service, through JESUS CHRIST our LORD. Amen.

“ Let us bless Thee, our most glorious LORD GOD, for that it hath pleased Thee to put into the heart of our most gracious Lord Charles, and of these Princes, to dedicate these oblations to Thy service. Regard, we beseech Thee, from the highest heavens, and pour out Thy blessings upon the head of his gracious Majesty: bless him in his royal person, in his most gracious Queen Mary, in the most illustrious Prince Charles, and in all the rest of the branches of the royal stock. Bless, we pray Thee, all those whose donations offered to Thee we have here this day received. Let Thy blessing fall down (as the dew of heaven) upon them, and upon their posterities, and upon all things which they have from Thee; and grant that by the holy and devout use of these things which are here offered, the glory of Thy Name may ever be proclaimed, and Thy Majesty may by these our due observances be exalted, through JESUS CHRIST our LORD. Amen.

“ These sacred ceremonies being completed, the Sovereign and knights companions marched to the great hall to dinner. But to make some further addition to the glory of this altar, his Majesty that now is [Charles II.], at the time of his installation into this most noble order (being the 22nd of May 1638), offered two large gilt water-pots, chased with histories also, weighing 387 ounces, 10

pennyweight amounting (at 12*s.* the ounce) to the sum of £232 10*s.*.....These sacred vessels were afterwards delivered to be kept for the service of the altar. And yet the bounty of this pious Sovereign, King Charles the Martyr, rested not here. He thought the altar was not with all these sufficiently furnished, and therefore finding by an account delivered by the Chancellor in Chapter, the 23rd of May 1628, that there had been collected £137 4*s.* more..... the said money was by Sir Philip Palmer, then deputy Chancellor, immediately given to the said Christian Van Vianan, for furnishing this additional plate, bespoken by the Sovereign, as aforesaid..... The plate made upon the last advance was two great candlesticks, weighing together 471 ounces: on the foot of the one was excellently chased the histories of CHRIST's preaching on the Mount; and on the other, those of the lost groat and sheep. Two covers for books, both weighing 233 ounces: the one for a Bible contained the histories of Moses and the Tables, David and the Ark on the one side, and on the other CHRIST's preaching on the Mount, the sending of the HOLY GHOST, and S. Paul falling from his horse. The other cover was for the Common Prayer, having the Angel of incense on the one side, and the King healing the evil, the manner of our preaching and christening on the other: and two great flagons, whereon were the histories of CHRIST's Agony and Passion, weighing 268 ounces; all being silver-gilt. And now, if we sum up the number, weight, and value of all the before-mentioned parcels of plate, wrought by the said Van Vianan for the service of the altar, we shall find them to be 17 pieces, weighing 3580 ounces, 7 pennyweights, and amounting (with some other small charges) to the sum of £1564 6*s.* These last-mentioned parcels were finished against the feast of S. George, held at Windsor the 8th, 9th, and 10th days of October 1639, upon the last day of which feast, at the second service, the knights companions descended from their stalls and offered the same at the altar; and thereupon, after the usual manner and with the accustomed words, were they consecrated by the Prelate of the Order, and the 19th of November following delivered to the custody of the Dean and Canons of Windsor."—*Ashmole's Institution &c. of the Order of the Garter*, pp. 492–496.

[39]

**Hangings, Altar-cloths, Candlesticks, &c. at S. George's Chapel,
Windsor.**

1643.] "*Item.* The hangings of the head of the choir, 12 feet deep, of crimson velvet and gold.

"*Item.* The great Bible ruled, covered with purple velvet, with thick silver bosses, double gilt, strung with blue riband, fringed with gold.

"*Item.* Another large Bible embossed.

"*Item.* Thirteen rich copes, embroidered and wrought in gold.

"*Item.* Two rich copes of wire gold.

"*Item.* A pulpit-cloth and long cushion of crimson tufted velvet, interwoven with gold.

"*Item.* Another large pulpit-cloth, crimson damask, interwoven thick with flowers-de-lis, portcullises, roses, and crowns of gold.

"*Item.* A large carpet of wire gold, for the Communion-table.

"*Item.* A large cushion of the same suit.

"*Item.* Two fair standing brass candlesticks, double gilt.

"*Item.* The great brass desk in the middle of the chapel, with the Bible in two volumes, on each side fairly bound and embossed."

—*A Memorial of the Goods and Monuments belonging to the King's Majesty's Free Chapel and Treasury at Windsor.**

"We see in the foregoing inventory, taken 1643, that formerly there was belonging to the altar a large carpet of wire gold: this we find mentioned in the inventories taken the 4th of February, an. 43 Eliz. the 9th of November, an. 17 Jac. R., and the 12th of December 1638, an. 14 Car. I.; and being seized on by Colonel Ven, as aforesaid, is now [1670] supplied in a covering, given by the present Sovereign [Charles II.], consisting of seven panes of cloth of gold and purple velvet, with a fair broad gold fringe towards the front, and a narrow gold fringe on the two sides. There is now also two diaper table-cloths, diamond work, made to lie upon the altar, and two fine Holland cloths with great buttons and red crosses in the middle, to cover the consecrated elements in the time of the Communion.....The east wall of the Chapel is now adorned with twenty-two panes of cloth of gold and purple damask, the gift of the

* Nearly all the plate had been carried away in the preceding October, by one Captain Fog.—*Ashmole*, p. 496.—*EDD.*

present Sovereign : but those in the late Sovereign's reign were of crimson velvet and gold. In the middle of these hangings over the altar, have been heretofore placed very rich altar-cloths, concerning some of which, we have met with a memorial which informs us, that it pleased the late Sovereign, in a chapter held at Windsor the 6th of November, an. 9 Car. I., to give command that two little pieces of arras-hangings, the hanging over the altar (in one of which was wrought the picture of S. George on horseback, and on the other the Assumption of the Blessed Virgin) should be preserved in such places where the Dean and his Lieutenant should think best, for the use of the said altar at the Grand Feast, and other festivals of the Order. Hereupon they were fetched from Windsor, to set over the altar in the Chapel at Whitehall, an. 11 Car. I., the feast of S. George being then celebrated. There are now two other pieces of arras, which are appointed to that use : the one hath the pictures of CHRIST and His disciples at Supper, given by the late Right Reverend Father in God, Bryan Lord Bishop of Winchester, Prelate of the Order ; the other, of CHRIST and the two disciples at Emmaus, wrought after Titian's original, given by the Right Hon. the Lady Mordant, wife to the Lord Mordant, late Constable of Windsor.....It may be judged how other of the Sovereign's Chapels, wherein the solemn services at the Grand Feast were celebrated, besides this of S. George at Windsor, have been set forth and adorned by one or two examples.....At the feast of S. George, held at Whitehall, an. 5 Eliz. the Chapel was hung with cloth of gold, and the stalls both before and behind with cloth of tissue, set with scutcheons at their back. The Sovereign's royal stall was adorned with cloth of state, and furnished with eushions, as were the Emperor's, the French King's, and the Sovereign's Lieutenants. But an. 7 Eliz. all the stalls of the same Choir were hung with carpets, both before and behind. At the feast held there an. 19 Car. II. the Chapel was hung with rich hangings of silk and gold.....The altar was furnished with chased gilt plate, viz. one large bason in the middle, and two less on either side, two fair candlesticks with unlighted tapers, and two large water-pots : on the lower rank was set another bason, four flagons, and two service-books, covered with like gilt plate : and lastly, the Sovereign's stall had the rich furniture of cloth of gold and purple velvet, fetched from Windsor to adorn it."—*Ibid.* pp. 497–500.

[40]

Hangings, Consecrated Plate, and Altar Lights in Cathedrals.**CANTERBURY CATHEDRAL.**

1635.] "He [Abp. Laud] began with Canterbury, his own cathedral, where he found the Table placed at the east end of the choir by the Dean and Chapter, and adoration used towards it by their appointment.....which having found in so good order, he recommended to them the providing of *candlesticks, basons, carpet*, and other furniture for the adorning of the altar, and the more solemn celebrating of the blessed Sacrament."—*Cyprianus Anglicus*, p. 291.

[41]

"To make the adoration [towards the altar] more significant, the altars in Cathedrals were adorned with the most pompous furniture, and *all the vessels underwent a solemn consecration*. The Cathedral of Canterbury was furnished, according to Bishop Andrews' model.....with two *candlesticks and tapers*, a bason for oblations, a cushion for the service-book, a silver-gilt canister for the wafers, like a wicker basket lined with cambric lace, the tonne on a cradle; a chalice with the image of CHRIST and of the lost sheep, and of the wise men and star, engraven on the sides and on the cover. The chalice was covered with a linen napkin, called the *aire*, embroidered with coloured silk; two patens, the *tricanale*, being a round ball with a screw cover, out of which issued three pipes, for the water of mixture; a *credentia* or side-table, with a bason and ewer on napkins, and a towel to wash before the consecration; three kneeling stools covered and stuffed, the foot-pace, with three ascents, covered with a turkey carpet; three chairs used at ordinations, and the septum or rail with two ascents. Upon some altars there was a pot called the incense-pot, and a knife to cut the sacramental bread."—*Neale's History of the Puritans*, vol. ii. pp. 223, 224.

[42]

Circa 1775.] "On Sunday, when this altar is dressed up for the Sacrament, and covered with its costly and splendid service of rich plate, it has.....an appearance of grandeur and magnificence that blots from the mind, as far as possible, a regret for its having been bereaved of its former ornaments.....All the plate (except the two great candlesticks) was new gilt, which altogether make a very handsome and splendid appearance."—*Hasted's History of Kent*, vol. iv. pp. 526, 527, and note, fol. 1799.

WORCESTER CATHEDRAL.

[43]

1635.] "At Worcester, Manwaring, who succeeded Juxon in that Deanery.....having erected a fair table of marble, standing on four well-fashioned columns, he covered the wall behind the same with *hangings* of azure-coloured stuff, having a white silk lace upon every seam, and furnished it with *palls* and *fronts*, as he had observed in his Majesty's and some bishops' chapels; and ordered the King's scholars, being forty in number, who used formerly to throng tumultuously into the choir, to go in rank by two and two, and make their due obeisances at their coming in."—*Neale's History of the Puritans*, vol. II. p. 292.

LICHFIELD CATHEDRAL.

[44]

1635.] "At the Cathedral at Lichfield, a *very large crucifix*, with a picture of CHRIST almost as big as a giant, was hanging over the high altar, with the pictures of men and women kneeling down before it and praying to it."—*Canterbury's Doom*, p. 80.

DURHAM CATHEDRAL.

[45]

1628.] "But the mass coming in brings in with it an inundation of ceremonies, *crosses*, and *crucifixes*, and *chalices*, and images, copes, and *candlesticks*, and *tapers*, and *basins*, and a thousand fresh trinkets which attend upon the mass; all which we have seen in this church since the Communion-table was turned into an altar..... Before, we had ministers, as the Scripture calls them, we had Communion-tables, we had sacraments; but now we have priests, and sacrifices, and altars, *with much altar furniture, and many massing implements*If religion consist in altar decking, cope wearing, organ playing, piping, and singing, crossing of cushions and kissing of clouts, oft starting up and squatting down, nodding of heads, and whirling about till their noses stand eastward,* *setting basins on the altar, candlesticks, and crucifixes, burning wax candles* in excessive number when and where there is no use of lights; and what is worst of all, gilding of angels and garnishing of images, and setting them aloft.... if, I say, religion consist in these and such like superstitious vanities, ceremonial fooleries, apish toys, and popish trinkets, we had never

* After this manner does this "pestilent fellow" ridicule bowing at the Holy Name, and adoring towards the East.—EDD.

more religion than now."—*Sermon by Peter Smart*, pp. 11, 23, 24, 4to. 1628.

CHICHESTER CATHEDRAL.

[46]

1642.] "The rebels, under the conduct of Sir William Waller, entering the city of Chichester on Innocents' Day 1642, the next day their first business was to plunder the cathedral church; the marshal, therefore, and some other officers, having entered the church, went into the vestry; there they seize upon the vestments and ornaments of the church, together with the *consecrated plate* serving for the altar and administration of the LORD's Supper: they left not so much as a cushion for the pulpit, nor a chalice for the Blessed Sacrament."—*Mercurius Rusticus*, p. 223, 12mo. 1646.

WINCHESTER CATHEDRAL.

[47]

1642.] "They seize upon all the Communion plate, the Bibles and service-books, *rich hangings*, large cushions of velvet, all the pulpit-cloths, some whereof were of *cloth of silver*, some of *cloth of gold*."—*Ib.* p. 234.

EXETER CATHEDRAL.

[48]

1643.] "That the ornaments of the church might be answerable to the beauty of the structure itself, Bishop Grandesson bestowed upon it *vessels of gold* and *vessels of silver*, books, and *all other kinds of rich furniture*, *copiâ immensâ*, *immensi pretii*—in exceeding great measure, of exceeding great price. *All which*, with many other things of necessary use and public ornament, *became a prey to the schismatical rebels*."—*Ibid.* p. 240.

NORWICH CATHEDRAL.

[49]

1666.] "After the Restoration the city gave £100, with which the fine large offering dish and pair of silver candlesticks, all double gilt, were purchased."—*Blomefield's Topographical History of Norfolk*, vol. iv. p. 32, 8vo. 1806.

LINCOLN CATHEDRAL.

[50]

"A magnificent silver-gilt altar service, of the value of 1000 guineas, was presented some few years ago, for the service of his cathedral, by the present venerable Dean of Lincoln."—*Anderson's Ancient Models*, p. 131, note. 2nd Edit. 1842.

S. PAUL'S CATHEDRAL.

[51]

7 *Edward VI.*] "A large canopy of tissue for the King's Majesty when he cometh thither.

"Bawdkins of divers sorts and colours, for garnishing the Quire at the King's coming, and for the Bishop's seat; as also at other times when the Quire shall be apparelled for the honour of the realm.

"Thirty Albes.

"Seven cloths of linen, plain and diaper, for the Communion-table.

"Two hangings of tapestry for the Quire.

"A Turkey carpet for the Communion-table.

"A pastoral staff for the Bishop.—From an Inventory of plate, jewels, &c. belonging to S. Paul's Cathedral, and permitted to remain by the Royal Commissioners."—*Appendix to Dugdale's History of S. Paul's*, p. 58, folio, 1715.

[52]

Temp. Charles I.] "Sir Paul Pinder, Kt.....having at his own charge first repaired the decays of the goodly partition made at the west end of the Quire.....beautified the inner part thereof with figures of angels, and all the wainscot work of the Quire with excellent carving; viz. of cherubims and other imagery, richly gilded; adding *costly suits of hangings* for the upper part thereof."—*Ibid.* p. 143.

[53]

1807.] "A silver-gilt chalice, with the paten, and another of the same material, are embossed with a saint bearing the Agnus Dei, and inscribed, 'Bibite ex hoc omnes; est hic enim Calix Novi Testamenti Sanguine Meo.' A pair of patens: 'Benedixit, fregit, dedit; accipite, comedite; Hoc est Corpus Meum.'

"A most superb silver-gilt and embossed prayer-book, adorned with angels, a glory, pillars &c., inscribed 'Oculi Domini super istos, et aures Ejus in preces eorum,' and 'Fiant orationes pro omnibus hominibus, pro regibus.'

"A Bible, edition 1640, with a silver-gilt cover, representing a temple, with Moses and Aaron in the intervals between the columns, and Jacob's dream on one side, with the inscription 'Verbum

Domini manet in æternum.' On the other leaf, the prophet fed by a raven, and 'Habent Moysen et Prophetas; audiant illos.'

"Two large silver-gilt plates, on which are engraven the following inscriptions: 'The Rev. Mr. Charles Smith, fourth son of Sir Thomas Smith, of Hill Hall, in the county of Essex, Bart., late Prebendary of S. Paul's and Archdeacon of Colchester, gave this plate for the use of the church 1699.' 'Ex hoc non manducabo donec illud impleatur in regno Dei. Modicum et jam non videbitis Me. Iterum, modicum et videbitis Me quia vado ad Patrem.' 'Qui parcè seminat, parcè et metet. Si voluntas prompta est, secundum id quod habet accepta est; non secundum id quod non habet.'

"The bottoms of those plates are embossed with representations of the last Supper, and the widow bestowing her mite. The rims are adorned with his arms and crest, cherubim, and scrolls.

"A very large silver-gilt plate, plain, except that the centre contains an angel exhibiting a label, on which is engraved *Τοιαύταις θυσίαις ἐπάρσενται ὁ Θεός*. The arms of the Deanery on the back. Another very large silver-gilt plate has the LORD'S Supper extremely well done on it; and a rich border of cornucopiæ and emblematical figures. There are large tankards of silver-gilt, very much but clumsily embossed.

"A large silver-gilt plate, with **IHS** in a glory.

"Two enormous tankards, finely embossed, given by the above Rev. Charles Smith, with the inscriptions 'Verbum Caro factum est, et habitavit in nobis.' 'Si Mihi non vultis credere, operibus credite.' 'Qui biberit ex aquâ quam Ego dabo ei, non sitiet in æternum.' 'Ecce Agnus Dei, Qui tollit peccata mundi; Hic est qui baptizat in Spiritu Sancto.' These words all refer to the embossings over them.

"A pair of silver-gilt candlesticks, two feet nine inches in height, exclusive of the spike, with triangular feet. 'In lumine tuo videbimus lumen. De tenebris vos vocavit in admirabile lumen suum. Sic luceat lux vestra coram hominibus.'

"Two other candlesticks of the same materials, about two feet in height."—*Malcolm's Londinium*, Vol. III. pp. 144, 145.

S. PETER'S, WESTMINSTER.

[54]

1807.] "The altar-table is of oak, apparently almost coeval with the Reformation, massy and strong. It is covered with dark purple cloth, fringed and tasseled with a light-purple. The eastern

side of it is raised, for supporting the great candlesticks and their wax candles."—*Ibid.* vol. i. p. 87.

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Altar Plate at S. Andrew's Undershaft, with an Account of its Consecration.

1637.] "Their Communion-plate in the year 1637 was, one silver wine-cup gilt, weight 25 oz. 9 dwt., and one bread plate gilt; one other wine-cup gilt, weight 34 oz. 12 dwt., and one other bread plate, being both the gift of Mrs. Jone Cartwright, 1609. Two fair large livery stoops or flagons of silver white, weighing 153 oz. being both the gift of Mr. Alderman Abdy, 1637. One small livery stoop or flagon of silver white, weighing 48½ oz., being the gift of Mr. Thomas Langton, and Mr. Henry Boone, 1637. One bread plate of silver white, weighing 15 oz. 2 dwt., being the gift of Mr. John Steward, 1637. Which silver flagons and bread plate mentioned, were by the churchwardens brought up from the body of the church to the Communion-table, and there offered unto JESUS CHRIST in the donor's name, 7th of May, 1637; and were then received and consecrated by Mr. Henry Mason, rector of the said parish, (leave being first obtained in that behalf from the Right Reverend Father in GOD, the Lord Bishop of London,) in form following:

"To the honour of JESUS CHRIST, and for the more reverence of His blessed Sacrament, Mr. Alderman Abdy hath given these two silver pots or flagons, and doth here offer them up to GOD, to be dedicated to the service of this Holy Table. And I do receive them from him, for the use of my LORD and Master JESUS CHRIST, and do put them into His possession, beseeching GOD that He will bless these gifts, and that their use may serve for setting forth His praise, and for the increasing of piety in the minds of His people. And I pray GOD bless the donor with the blessings of this life, and the blessedness of the life to come. And let the curse of this sacred altar, and the curse of my LORD and Master JESUS CHRIST, be upon that man, or that woman, that shall purloin them away, alienate them, or either of them, from their sacred use, in the name of the FATHER, SON, and HOLY GHOST.' At the saying of these words, *and do put them into His possession*, the flagons were set on the Communion-table."—*Malcolm's Londinium*, vol. i. pp. 62, 63.

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Altar Plate and Church Ornaments at S. Giles's-in-the-Fields.

1640.] "The Communion-plate of all sorts, in silver and gilt, for that sacred use, and which is as large and rich as any in the city or suburbs, was also her gift. And she also gave, among others, the following church ornaments, viz. for the back of the altar, a rich green velvet cloth, with three letters in gold, **IHS**, embroidered on it. *Item*. Two service-books in folio, embossed with gold, a green velvet cloth with a rich deep gold fringe, to cover the altar over with on Sundays. *Item*. A cambric altar-cloth with a deep bone lace round about. Another fine damask altar-cloth, two cushions for the altar, richly embroidered with gold; a large turkey carpet to be spread on week days over it, and likewise very costly rails to guard the altar or LORD's Table from profane uses."—*Funeral Sermon of the Duchess of Dudley, preached by Dr. Boreham*, p. 23. *Some Account of the Hospital and Parish of S. Giles's in the Fields*, p. 199, note. 4to. 1822.

[57]

1716.] "To the church goods before specified, the following valuable addition was made this year: a GOLD CUP, 45 oz. at £4. 8s. per oz. £198."—*Some Account of the Hospital, &c.* p. 205.

[58]

Altar Plate and Hangings at S. Martin's, Ludgate.

1664.] "In 1664 Sir Francis Bridgen gave the pulpit a crimson velvet hanging, and a border of the same, both fringed with gold, and a cushion; to which he added an altar-cloth of velvet, and cushion, the former fringed with gold, and a prayer-book bound and embroidered in velvet and gold. It is barely necessary to mention that the altar now [1807] has a redundancy of rich vessels of massy silver."—*Malcolm's Londinium*, vol. iv. p. 363.

[59]

Altar-cloth of Gold at S. Margaret's, Westminster.

1608.] "*Item*. Bought a cloth of gold and a cushion for the Communion-table, and a cushion for the pulpit, £20. Accounts of the Churchwardens of S. Margaret's, Westminster."—*Malcolm's Londinium*, vol. iv. p. 141.

[60]

Tapestry at Merton College Chapel.

"Below this [the east] window, and along the side walls of the chancel, is a remarkable specimen of ancient tapestry, which Sir Nathaniel Brent, in 1648, *removed from the high altar to his bed-chamber*. It is in excellent preservation, the colours being still fresh and vivid."—*Ingram's Memorials*, vol. i. p. 21.

[61]

Altar-candlesticks, a Crucifix, Hangings, Plate, &c. at Little Gidding.

1625.] "Many workmen having been employed near two years, both the house and church were in tolerable repair, yet with respect to the church Mrs. Ferrar was not well satisfied, she therefore new floored and wainscotted it throughout; she also provided two new suits of furniture for the reading-desk, pulpit, and Communion-table, one for the week-days, the other for Sundays and other festivals. The furniture for week-days was of green cloth, with suitable cushions and carpets. That for festivals was of rich blue cloth, with cushions of the same, decorated with lace and fringe of silver. The pulpit was fixed on the north, and the reading-desk over against it on the south side of the church, and both on the same level, it being thought improper that a higher place should be appointed for preaching than that which was allotted for prayer. A new font was also provided, the leg, laver, and cover all of brass, handsomely and expensively wrought and carved, with a large brass lectern, a pillar and eagle of brass for the Bible. The font was placed by the pulpit, and the lectern by the reading-desk.

"The half-pace or elevated floor on which the Communion-table stood at the end of the chancel, with the stalls on each side, was covered with blue taffety and cushions of the finest tapestry and blue silk. The space behind the Communion-table under the east window, was elegantly wainscotted and adorned with the Ten Commandments, the LORD's Prayer, and the Apostles' Creed, engraved on four beautiful tablets of brass, gilt.

"The Communion-table itself was furnished with a silver paten, silver chalice, and *silver candlesticks with large wax candles in them*; many other candles of the same sort were set up in every part of

the church, and on all the pillars of the stalls. And these were not for the purposes of superstition, but for real use, which for a great part of the year the fixed hours of prayer made necessary both for morning and evening service. Mrs. Ferrar also, taking great delight in church music, built a gallery at the bottom of the church for the organ. Thus was the church decently furnished, and ever after kept elegantly neat and clean.”—*MS. of Nicholas Ferrar, cited in Transactions of the Cambridge Camden Society*, part I. pp. 41, 42.

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“Within her [Mrs. Ferrar’s] chapel was a rich altar, *crucifix*, and *wax candles*, and before the reading of prayers they bowed thrice to the altar as they went up and came down.”—*Fosbrooke’s Monachism*, p. 398.

[63]

Altar-candlesticks at Caius College, Cambridge.

1750.] “The altar is railed in, and paved with black and white marble; the cloth of the Table is of velvet, on which stand two large silver-gilt candlesticks with wax tapers, a large silver dish, two books of Common-prayer, and two velvet cushions, all fringed with gold.”—*Blomefield’s Collectanea Cantabrigiensiæ*, p. 101, 4to. 1750.

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Ibid. at All Souls’ College, Oxford.

Circa 1720.] “The interior [of the Chapel] as we now behold it, was chiefly fitted up early in the last century, according to the taste which then prevailed. Dr. Clarke gave the massive altar-piece and panelling of marble, with *two large gilt candlesticks*, a purple velvet Communion-cloth, fringed with gold, &c.”—*Ingram’s Memorials of Oxford*, vol. I. p. 24.

[65]

Tapers, Altar-candlesticks, Crucifixes, &c. in Parochial Churches.

1637.] “But see the practice of these times. They will have priests, not ministers; altars, not communion-tables; sacrifices, not sacraments: they will bow and cringe to and before their altars; yea, they will not endure any man to enquire after what manner CHRIST is in the Sacrament, whether by way of consubstantiation, or transubstantiation, or in a spiritual manner; yea, they will have

tapers, and books never used, empty basons and chalices there : what is this but the mass itself, for here is all the furniture of it?"—*The Retraction of Mr. Charles Chancy, formerly Minister of Ware, in Hertfordshire; written with his own hand before his going to New England, in the year 1637, &c.* p. 6, 4to. 1641.

[66]

1640-41.] "Placing *candlesticks* on altars in parochial churches in the day-time, and making canopies over them with curtains, in imitation of the veil of the Temple, advancing *crucifixes* and images upon the parafront or altar-cloth, and compelling all communicants to come up before the rails."—*Innovations in Discipline. Neale's History of the Puritans*, vol. ii. p. 397.

[67]

1641.] "It is this day ordered by the Commons in Parliament assembled, that the churchwardens of every parish church and chapel respectively do forthwith remove the Communion-table from the east end of the church, chapel, or chancel, into some other convenient place; and that they take away the rails, and level the chancels, as heretofore they were before the late innovations. That all *crucifixes*, scandalous pictures of any one or more Persons of the TRINITY, and all images of the Virgin Mary, shall be taken away and abolished, and that all *tapers, candlesticks, and basins* be removed from the Communion-table. That all corporal bowing at the Name (JESUS), or towards the east end of the church, chapel, or chancel, or towards the Communion-table, be henceforth forborne." A Declaration of the Commons in Parliament, made September the ninth, 1641, [without the consent of the House of Lords].—*Nalson's Impartial Collection, &c.* vol. ii. pp. 481, 482, folio, 1683.

[68]

1643-4.] "The Commons improved and transferred all their other forementioned *Orders* into a Bill for the *Suppression of divers Innovations in Churches, &c.*..... This Bill passed both Houses, and was, with several others, soon after presented to his Majesty in the Treaty of Oxford, for the Royal assent; but the Treaty coming to nothing, it never passed into an Act..... Since they could not gain the Royal assent to the Bill before mentioned, within a few months after, they ventured to impose on the nation by their own authority that part of it which concerned the removing the altars, tables, rails, leveling the chancels, and demolishing of pictures,



PLAN OF THE WORK.

It is proposed to publish the *Hierurgia* in alternate Monthly Parts; which, when in number sufficient to form a volume, will be bound together, and furnished with a copious classified Index. As a general rule, the materials will be arranged under particular heads, and in chronological order; but the Editors do not pledge themselves to adhere strictly to this arrangement, as they anticipate that their work, as it proceeds, will be enriched with many valuable facts and documents, with which they are now unacquainted: and they earnestly solicit references and extracts from all who wish well to their undertaking.

*B. Price
Oxford College
Oxford*

PART II.]

[PRICE 1s.

Hierurgia Anglicana,

OR

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

THE RITUAL OF THE CHURCH IN ENGLAND

AFTER THE REFORMATION.

Edited by Members of the Cambridge Camden Society.

CAMBRIDGE

THOMAS STEVENSON

LONDON, J. G. F. AND J. RIVINGTON

OXFORD, J. H. PARKER

MDCCCXLIII



images, &c. almost verbatim: the Lords and Commons in Parliament ordaining (Aug. 28, 1643) that, in order to remove all monuments of superstition and idolatry, all *altars and tables of stone* should be demolished, Communion-tables be removed from the east, rails taken away, chancels levelled, *tapers, candlesticks, basins, &c* be removed from the Communion-tables; and all *crucifixes*, crosses, images of the TRINITY, or Saints, &c. be taken away and defaced."—*Walker's Sufferings of the Clergy*, p. 25, folio, 1714.

[69]

1643.] "By virtue of an ordinance which had passed in 1643, all crosses, crucifixes, representations of saints and angels, copes, surplices, hangings, candlesticks, basins, organs, &c. were carried out of the cathedral and other churches."—*Milner's History of Winchester*, vol. I. pp. 411, 412, 4to. 1809.

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Circa 1700.] "The Papists (like the cynic Diogenes, that went with his candle and lanthorn at noonday into the market-place to see if he could find an honest man there, because the sun could not shew him one,) at their idolatrous and preposterous mass, draw the window-curtains and window-shuts, as if they were ashamed that the sun should see such dark devotion, and dissipate the darkness (like that heavy plague sent by GOD to Egypt)—a darkness palpable, a darkness that might be felt: thus the dark shop commends the ware, and like other stage-plays, act at noonday by candlelight, to choose lest their tinsel-lace should not pass for silver-lace, nor their Bristol-stones for diamonds. Our fops with less reason do set up candles too on the altar, as well as the Papists: we must still be like them, and be popish apes, without so much as popish reasoning, silly though it be; ours is nonsense.

"For what signification of light can this ceremony be, any more than a stick? a candle unlighted is no more a significant ceremony of light, than a stick (before the fire touches it) is a fire-brand. I am not only ashamed of my fops, but really am ashamed to use any words about it; it is needless to expose it, and yet it is retained as a thing of value."—*The Ceremony Monger*, pp. 440, 441. *Hickeringill's Works*, 8vo. 1716.

S. BENEDICT'S, GRACE CHURCH.

[71]

1807.] "Two large and elegant candlesticks, supporting wax candles, stand on the altar."—*Malcolm's Londinium*, vol. I. p. 323.

ALL-HALLOWES, BARKING.

[72]

1828.] "The rails of the altar are composed of a handsome balustrade entirely constructed of brass; on the altar, which is insulated, are two massive candlesticks."—*Allen's History and Antiquities of London*, &c. 1828. 8vo. vol. III. part II. p. 172.

[73]

Altar Plate &c. at Bishop Auckland, and at Durham and Norwich Cathedrals.

Temp. Charles II.] "He [Bishop Cosin] also enriched that his new chapel at Auckland, and that in the Castle at Durham, with divers pieces of fair gilt plate, books, and other costly ornaments, with purpose that they should remain to his successors in that Bishoprick for ever.....He likewise gave to the Cathedral at Durham a fair carved lectern and litany-desk, with a large scallop-patten silver and gilt, for the use of the communicants there, which cost £45."—*Dugdale's Historical Account of the Cathedrals of York, Durham, and Carlisle*, p. 83, folio, 1715.

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Ibid.] "To the Cathedral of Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription to the memory of Dr. John Overall, sometime Bishop there (whose chaplain he had been); the rest for providing some useful ornaments for the altar, £40."—*Dr. Cosin's Will. ibid.* p. 84.

[75]

Church Ornaments.

1712.] "What are not fixed to the freehold of the church, but are the moveable goods belonging thereto, are called the utensils of the church.....as a decent pulpit cloth, a pulpit cushion, a cloth for the reading-desk, organs, *silver basins for the offertory*, branches for lights, *candlesticks*, and other such things."—*Prideaux's Directions to Churchwardens*, edited by Tyrwhitt, pp. 35, 36, 8vo. 1835.

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Form of the Consecration of Church Ornaments.

"Grant that all these ornaments dedicated here to Thee, and given to the use of Thy service, may be by this my ministry thereunto consecrated, and for ever set apart from all common and profane uses whatsoever.

“Grant that these patens and chalice which I here offer up unto Thee, may be accepted by Thee. That they may ever continue hallowed vessels in Thy House. That no superstition may grow unto them in their service, nor no profanation unhallow them. And that all which come to be partakers of the Sacrament of Thy blessed Body and Blood may come worthily, and receive the earnest of their eternal salvation.”—*Form of Dedication and Consecration of a Church or Chapel*, 4to. 1703.

[77]

Altar-lights, Plate, Hangings, &c. enjoined by the present Rubrick.

1661. 13, 14 *Car. II.*] “And here it is to be noted, that such ornaments of the church and of the ministers thereof, at all times of their ministration shall be retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward vi.”—*First Rubrick in the Book of Common Prayer*.

The Anglican Ritual, as celebrated in Cathedral and Collegiate Churches, and particularly in Durham Cathedral.

*From about 1617 till the Great Rebellion.**

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“The second cause of hindering the power and propagation of the Gospel is the Book of Common Prayer, which they [the Bishops] abused to the destruction, not edification, of people's faith; to the maintenance of superstition and ignorance; to the shouldering out of sermons by making reading as good as preaching; to please the people with pompous ceremonies, and to keep them in slavery under beggarly rudiments, which had a shew of holiness, of piety, and devotion, in giving worship to saints and angels, altars and images of godly men, confessors and martyrs.....especially in cathedrals where the people's ears are filled with delicate tones of singing and

* It will be observed, that the following illustrations of the Caroline Ritual are taken from the writings of a virulent puritan, and are in many particulars shamelessly untrue, *e. g.* in regard to the adoration of saints, angels, and images. This will further appear by comparing the charges made against the saintly Cosin, with his reply to them.—*EDD.*

players upon musical instruments; and their eyes fed with heart-ravishing contemplation of admirably painted organs and altars, and with pompous spectacles of glittering pictures and histrionical gestures, of cope-wearing canons, &c. It may easily be made to appear that the Bishops, Deans, and Archdeacons, especially they of Durham and York, Bishop Neale, Bishop Harsnet, (with their abettors, Bishops Laud, Montague, Wren, Pierse, &c.) have corrupted and destroyed with their innovations the Book of Common Prayer... Most of the Bishops of our time...busy themselves in nothing more than in setting up altars with all manner of superstitious altar-furniture, crosses, crucifixes, candles, candlesticks, &c. Our Bishops think it their bounden duty, as soon as ever themselves are consecrated, to fall to the consecration of churches, church-yards, altars, organs, images, crosses, crucifixes, tapers, &c. Our Bishops think they seek the kingdom of God, and the righteousness thereof, when they persuade his Majesty to restore altars, organs, images, and all manner of massing trinkets, more brave than ever they were in the time of Popery. Our Bishops teach and maintain stoutly that altars, images, crosses, crucifixes, candlesticks, &c. are not repugnant to our religion, nor contrary to the authority of Scripture; [and]...would have them brought in again according to the pattern and after the example of the King's Royal Chapel, and...labour with all their might and main that the offence thereof may be spread through all the King's dominions, both cathedral and parish churches."—*Canterbury's Cruelty, &c. by Peter Smart, Introduction, 4to. 1643.*

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"The setting up of altars and images, with a multitude of superstitious ceremonies, changing of services, and corruptions of sacraments...beginning at Durham, [by the means of Bishop Neale and his chaplains after the death of Bishop James in May, 1617], have since that time spread themselves over all the cathedral, collegiate churches, and colleges of this realm.....That which Bishop Neale could not do in his own person, his chaplains and favourites of the Arminian faction did in other places. Dr. Laud, Bishop of S. David's, Bishop of Bath and Wells, Bishop of London, and Archbishop of Canterbury, Dr. Lindsell, Dean of Lichfield, Bishop of Peterborough, and Bishop of Hereford; Dr. Corbet, Bishop of Oxford, and Bishop of Norwich, besides his followers, Bishops Wren,

Montague, Howson, Goodman, Manwaring, White, Field, Wright, and Harsnet.....all these Bishops were zealous maintainers of altars and images, and other superstitious ceremonies depending upon altars, so that Bishop Neale and Bishop Laud, with their factious associates and creatures, have been *nostrī fundi calamitas*—the ruin, the calamity, and misery of the noble Church of England, which they have pestered with ceremonies, and corrupted with unlawful innovations.”—*A short Treatise of Altars, Altar-furniture, Altar-cringing, and Music of all the Quire, &c. appended to Canterbury’s Cruelty.*

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“1. That after the death of Dr. James, late Bishop of Durham, Dr. Neale succeeding him in that Bishopric, during the time he was Bishop, the said Dr. Cosin...with Richard Hunt, late Dean, and others late Prebendaries of Durham, took away the Communion-table of that cathedral church, and erected an altar of marble stones set upon columns, with many cherubims thereupon, and a carved screen curiously painted and gilded, set over the same, which altar, copes, images, pictures, with other furniture, and unlawful alterations in the said church, cost the said Dean and Chapter above two thousand pound. To which altar thus set up were frequent bowings, which bowing did increase after Dr. Cosin came to be Prebend there, few going or coming into the said church without low obeisance; and Dr. Cosin did officiate at the said altar, with his face toward the east, and back toward the people, at the time of the administration of the Holy Communion.

“2. That the said Dean and Prebendaries bought one cope found in a search for mass-priests, whereupon was embroidered the image of the TRINITY, viz. an old man’s face, a crucifix, and a dove; and other two copes, one having a crucifix upon it, which because they were short they cut and made into one, whereby the crucifix fell upon the hinder part of him that bare it; and another cope, which cost about two hundred pound: which copes they frequently used at the administration of the Holy Communion at the said altar, some of them preaching in a cope, and sitting to hear service in a cope in the said church.

“3. That the said Dean and Prebendaries did also bring in and practise in the said church sundry innovations in divine service, both in time and place, changing the morning prayer, to which about two hundred persons usually resorted, used for the space of sixty

years in the cathedral church of Durham.....into solemn service and singing, both instrumental and vocal, whereby it was brought to so late an hour, that some who frequently frequented the old morning prayer could not attend this.....And afterwards they took the old morning prayer quite away for divers years, and instead thereof divided the ordinary morning service, making two of one, whereby there were neither chapters nor psalms read at ten o'clock prayer.

"4. That the said Dean and Prebendaries set up and renewed many gorgeous images and pictures, three whereof were statues of stone; one of which standing in the midst represented the picture of CHRIST, with a golden beard, a blue cap, and sun-rays upon his head.

"5. That the said Dean and Prebendaries did use an excessive number of candles, more upon a Saint's day than upon the LORD's day; and caused the same candles to be lighted in the said church in a new, strange, and superstitious manner, burning two hundred wax candles in one Candlemas night, whereof there were about sixty upon and about the altar, where there was no use of light, nor service then said: whereupon a popish priest spake, Let us papists resort to the said church, to see how Dr. Cosin and the Prebendaries of Durham do play our apes. Dr. Cosin set up some of these candles himself, and caused others with ladders to set up more round about the quire, some of which the said Dean sent his servant to take down: but Dr. Cosin did struggle with him in time of prayer to the great disturbance of the congregation. The manner of lighting the candles was this: they caused two choristers in their surplices to come from the west end of the quire, with lighted torches in their hands, who, after sundry bowings by the way to and at the altar, did light the candles upon the same with their torches; which done, they returned backwards with many bowings, their faces toward the altar, till they came to the quire-door: which ceremony of lighting the excessive number of candles came into the said church after Dr. Cosin was Prebendary.

"6. That the said Dean and Prebendaries did absolutely forbid and prohibit the psalms in metre to be sung before and after sermon, and at the administration of the Holy Communion; and instead thereof turned prayers and pieces of reading-psalms into anthems, and caused them to be sung, so that the people understood

not whether they were prayers or no.....and caused the organs to play, and the whole quire to sing at the administration of both the sacraments, to the great disturbance of those holy actions.

"7. That the said Dean and Prebendaries caused many pictures and carved images (besides those that were in the said church) to be set upon the font.....which font they caused to be removed from the ancient usual place in the quire, where it formerly stood, and placed it out of the quire where divine service is never read.

"8. That the said Dean and Prebendaries did cause a knife to be kept in the vestry for cutting of the sacramental bread, being appropriated only for that use; and was commonly called, known, and shewed to those who came to see the gay ornaments of the church, by the name of the consecrated knife. And Dr. Cosin did consecrate the cushions and forms by crossing them, before the people came to the Communion."—*Articles of the Commons' Declaration and Impeachment upon the complaint of Peter Smart, against John Cosin, &c. ibid.* pp. 7-10.

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"To the third [Article of Impeachment] I say, that Dr. Cosins was the principal man that made the alteration mentioned in the morning prayer, and a new solemn service to be sung at six of the clock in the morning, to which both myself and other members of the said church were compelled to come by Dr. Cosins, and amerced by him with consent of the others for default therein, which for my own part I was so afraid of, that my course being come to read the first lesson, I arose at twelve o'clock one night (supposing it had chimed four) and sat at the church-door until it was two, for which my long and weary watch, Dr. Cosins had my prayers for the new tricks he had brought in amongst.....To the sixth, I say, that for above thirteen or fourteen years last past, there were no psalms in the vulgar metre suffered to be sung by the congregation as formerly before and after sermons, and at the administration of the Holy Communion in the said cathedral church..... and at a fast, about fifteen years ago, Dr. Cosins commanded the choristers and singing-men to come to church in their habits, and the organs to play. The prayer after the Communion, &c. "Turn us, O LORD, &c." being turned into an anthem was solemnly sung... I have several times known the organs to play and the quire to sing at the administration of the Sacrament."—*The Answer and Examina-*

tion of Nicholas Hobson, singing-man of the Cathedral Church of Durham, aged about 92 years, the 14th of May, 1642, ibid. pp. 18-20.

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"It was ordered that prayers should be sung in the quire, after the same form that we have our ten-o'clock service from the **beginning** unto the ending with two lessons read. 4. And all the **whole** members to come in with their gowns and surplices. 6. Then for our ten-o'clock service we were commanded to begin with the **ten** Commandments, and with the Epistle and Gospel, Creed and **anthem**, with the collects after, and so an end, for Monday, Tuesday, **Thursday**, and Saturday. 7. On Wednesday, Friday, and Sunday, to begin with the Litany, the ten Commandments, the Epistle and Gospel, Creed. 8. Then the sermon, and after an anthem **the** collect, and an end. 9. So that before and after sermons and lectures we have had of late no psalms, but all anthems, and many of the ditties neither in the Bible nor Communion-book. 11. And every Sunday two or three copes worn. 12. And for the order of the Communion, when they come first to the Communion-table, at the entering of the door every one doth make a low congie to the altar, and so takes their place. 13. And then the priest goeth up to the Table, and there he makes a low congie. 14. Taketh up the bason, and maketh a low congie. 15. He goeth to all the communicants, the quire excepted, and taketh the offerings in that bason; he goeth up to the table, maketh a congie, and setteth down the bason. 16. Then he goeth to the end of the Table, and beginneth the exhortation, and goeth on until he cometh at *Lift up your hearts*, that he singeth, and the quire answereth, singing in strange tunes, so far as priest and answer goeth: then for the rest, one of the priests reads some part of it at the end of the Table. 17. And another sitting on his knees at the middle of the table, and after the prefaces, the priest begins, *Therefore with angels and archangels*, until he come to the three Holies, and then the quire singeth until the end of that: so in order he doth administer the Communion."—*Testimony of Richard Hutcheson, singing-man and organist of Durham, ibid. pp. 26, 27.*

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"Durhamers would not suffer the sacrament of Baptism to be ministered without an hideous noise of organs and singers, with the sight also of many brave images on the font.....Bishop Neale's

chaplains, Cosin, Lindsell, James, Duncan, &c. all bowing to the altar a comely gesture, and they practise it very often and profoundly, especially at their coming in and going out.....The representation of the death and passion of CHRIST is an action of humiliation, of sorrow, and weeping. Why then should our cathedral priests of Durham, pompously and gloriously attired in sumptuous copes embroidered with images, come to a brave painted altar with pipers and singers, making delicate melody in such a time of humiliation?"—*Ibid.*

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"Our altar-worshippers bow their bodies down to the ground to the altar standing on the earth directly before their faces, yet they say they make legs to GOD and to CHRIST, not to the altar, than which what can be more absurd?.....To teach the choristers going up to the altar to make legs to GOD when they light the tapers, and when they have done them to go backwards with their faces towards the east, and looking on the altar make legs again to GOD; at every approaching near it, and every departure from it, at the taking up or setting down of any thing upon the altar, ever and anon to make a low curtsy.....is vain, superstitious, and idolatrous.

"Dr. Cosin dishonoured and reviled Christian people in the church, yet he made low legs to the altar, so low that his breech was higher than his head, as was proved before the Lords in Parliament."—*Ibid.* pp. 13, 14.

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"To this [Smart's charge, &c.] Dr. Cosin put in his answer, as far as he was concerned himself, upon oath; and proved it so well, even by Smart's own witnesses, that Mr. Glover, one of Smart's lawyers, told him openly at the bar of the House of Lords, that he was ashamed of him, and could not in conscience plead for him any longer. Whereupon the House of Lords dismissed the Doctor, and never sent for him more. As to the particulars of the charge against him, the Communion-table which is mentioned in it was set up by the Dean and Chapter, Mr. Smart himself being at that very time one of them, before Dr. Cosin was Prebendary there, or had ever seen the country: and the whole appurtenances and all the rest put together did not cost above £200, as appeared by the Chapter accounts. The copes also were brought thither before ever Dr. Cosin had any relation to the church, and whilst Mr. Smart

himself was not only Prebendary there, but allowed his part of the charge towards them, as appeared by the Act book. As for the picture of the TRINITY on any of the copes of the church, there was no such thing there in all Dr. Cosin's time, nor ever had been as far as could be learned. One of them indeed was embroidered with the story of the Passion; but that which the Doctor himself wore was only of plain white satin. The image of CHRIST, &c. which was said to be upon another of the copes, was nothing but the top of Bishop Hatfield's tomb, set up two hundred years before Dr. Cosin was born; and that too standing thirty feet high appeared not ten inches long, and so could hardly be discovered with any distinction by those who were not before advised what it was. As to the two hundred candles they were more than had been used all over the church in any day, and no more were lighted on Candlemas-day at night than on any other holy day, and sometimes less were set up that night than there had been on others. Nor did the Doctor ever forbid the singing of psalms, but used to sing them himself at morning prayers."—*Walker's Sufferings of the Clergy*, part II. p. 59.

Altars.

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Stone Altars.

1547, 1 *Edw. VI.*] "Two lights upon *the high altar*."—*Injunctions*.

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1549, 2 & 3 *Edw. VI. till 1552*, 5 & 6 *Edw. VI.*] "The priest standing humbly in the middes of *the altar*, setting both the bread and wine on *the altar* the priest shall say. Then the priest turning him to *the altar*, shall say. These words before rehearsed are to be said, turning still to *the altar*."—*Rubricks in the Book of Common Prayer*.

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Overtthrow of Stone Altars by Edward VIth's Nobles, and the Zuinglian Gospellers.

"John a Lasco bringing with him a mixed multitude of Poles and Germans, obtained the privilege of a church for himself and his, distinct in government and forms of worship from the Church of

England. This gave a powerful animation to the Zuinglian Gossellers (as they are called by Bishop Hooper and some other writers) to practise first upon the Church of England; who being countenanced, if not headed, by the Earl of Warwick, (who then began to undermine the Lord Protector,) first quarrelled [with] the Episcopal habit, and afterwards inveighed against caps and surplices, against gowns and tippets; but fell at last upon *the altars, which were left standing in all churches by the rules of the Liturgy*. The touching on this string made excellent music to most of the grandees of the court, who had before cast many an envious eye on those costly hangings, that massy plate, and other rich and precious utensils which adorned those altars. And *what need of all this waste?* said *Judas*, when one poor chalice only, and perhaps not that, might have served the turn. Besides, there was no small spoil to be made of copes, in which the priest officiated at the Holy Sacrament [during the first four years of the reign of Edward VI., in conformity with the rubricks respecting vestments in his first Prayer-book which were confirmed by Elizabeth, again confirmed in 1662, and are still in force]; some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet; the meanest being made of silk or satin, with some decent trimming. And might not these be handsomely converted into private uses, to serve as carpets for their tables, coverlids to their beds, or cushions to their chairs or windows. Hereupon *some rude people are encouraged underhand to beat down some altars*, which makes way for an order of the council-table to take down the rest and set up tables in their places, followed by a commission to be executed in all parts of the kingdom for seizing on the *premises* to the use of the king. But as the grandees of the court intended to defraud the king of so great a booty, and the commissioners to put a cheat upon the court lords who employed them in it; *so they were both prevented* by the lords and gentry of the country, who thought the altar-cloths, together with the copes and plate of their several churches, to be as necessary for themselves as for any others. This change drew on the alteration of the former Liturgy, reviewed by certain godly prelates.....and confirmed by Parliament in the 5th and 6th years of this king, but almost as displeasing to the Zuinglian faction as the former was. In which conjuncture of affairs died King Edward the Sixth."—*Heylyn's History of the Reformation, Introd.*

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Queen Elizabeth's Permission for the substitution of Wooden for Stone Altars, provided that the former are placed Altarwise.*

1559. 1 *Eliz.*] "Whereas her Majesty understandeth, that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the Holy Sacrament, according to the form of the law therefore provided; and in some places the altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesty's visitors; in the order whereof, saving for uniformity, *there seemeth no matter of great moment*, so that the Sacrament be duly and reverently ministered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down, but by the oversight of the Curate of the church and the churchwardens, or one of them at least, wherein no riotous or disordered manner be used. *And that the Holy Table in every church be decently made, and set in the place, where the altar stood, and there commonly covered, as thereto belongeth.*"—*Injunctions.*

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Stone Altars retained in the Royal Chapels and the Cathedrals, at and after the Reformation.

Circa 1619.] "In King Edward's first Service-book the word *Altar* was permitted to stand, as being the same that Christians for many hundred years had been acquainted withal. Therefore, when there was such pulling down of altars, and setting up of tables, in the

* It has been recently asserted by persons of undoubted orthodoxy, that stone altars are forbidden by the Church of England. This statement however appears to be destitute of proof. The injunction of Elizabeth above cited *permits*, but does not enjoin, the removal of stone altars: such altars remained in Bishop Overall's time in the Chapels Royal and many of the Cathedrals, and they were in very many places restored by the Caroline Bishops and Confessors. The rubrick directs that "the chancels shall remain as they have done in *times past*," *i. e.* posterior to Edward the Sixth's second Prayer-book, and the removal of the ancient altars; and on the supposition that the altar is an "ornament of the church" (as affirmed by Bishop Cosins), it ought to be of stone in obedience to the rubrick, which directs that "such ornaments of the church shall be retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of King Edward vi."—EDD.

beginning of Queen Elizabeth's reign, she was fain to make an injunction to restrain such ungodly fury—(for which S. Chrysostom says, the Christians in his time would have stoned a man to death that should but have laid his hands on an altar to destroy it)—and appointed decent and comely tables covered to be set up again in the same place where the altars stood ; thereby giving an interpretation of this clause [*The table at the Communion time shall stand in the body of the church or in the chancel*] in our Communion-book. For the word *table* here stands not exclusively, as if it might not be called an altar, but to shew the indifferency and liberty of the name ; as of old it was called *Mensa DOMINI*, the one having reference to the participation, the other to the oblation, of the Eucharist. There are who contend now, it was the intent and purpose of our Church at this Reformation to pull down and wholly extinguish the very name of an altar : but all their reason being only the matter of fact that altars were then pulled down, and this place of the Liturgy that here it is called a table ; we answer that the matter of fact proves nothing, being rather the zeal of the people that were newly come out of the tyranny that was used in Queen Mary's time. But if this were not by order of the Church, or according to the intent and meaning of the Church and State at the Reformation, how came it to pass then, that from that day to this *the altars have continued in the King's and Queen's households after the same manner as they did before* ? They never dreamt there of setting up any tables instead of them : and likewise in *most cathedral churches, how was it that all things remained as they did before* ? And it will be worthy the noting, that *no cathedral church had any pulling down, removing or changing the altar into a table, no more than in the court* ; but in such places only where Deans and Prebends were preferred, that suffered themselves more to be led by the fashions of what they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her Majesty's family, the likeliest to understand the meaning of the Church and State than any other place. Therefore they that will not either endure we should have, or they who will not believe we have, any altar allowed or continued in our Church (howsoever as it is here, and as it is in most of the Fathers, sometimes called a table), *let them go to the King's court and most of our cathedral churches*, and enquire how long they have stood there,

and kept that name only, as being indeed the most eminent and the most useful among Christians."—*Bishop Overall's Notes on the Common Prayer in Nicholls' Commentary*, p. 37.

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"That a rail about the Communion-table is one of the ingredients to make up an high altar or a popish altar.....may appear by all the cathedral churches, in which only *high altars have been continued* since times of Reformation, all which also have been railed in, and all the communicants made to receive kneeling at the rails, and nowhere else."—*Retraction of Mr. Chancy*, pp. 6, 7.

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Name and Position of the Holy Table.

"The Sacrament of the LORD's Supper they [the first Reformers] called the Sacrament of the Altar, as appears plainly by the statute, 1 Edward VI., entituled 'An Act against such as speak irreverently against the Sacrament of the Body and Blood of CHRIST, commonly called the Sacrament of the Altar,' for which consult the body of the Act itself. Or, secondly, by Bishop Ridley (one of the chief compilers of the Common Prayer-book), who doth not only call it the 'Sacrament of the Altar,' affirming thus, 'that in the Sacrament of the Altar is the natural Body and Blood of CHRIST,' &c., but in his reply to an argument of the Bishop of Lincoln's, taken out of S. Cyril, he doth resolve it thus, viz. 'the word *altar* in the Scripture signifieth as well the altar whereon the Jews were wont to offer their burnt-sacrifice as the table of the LORD's Supper; and that S. Cyril meaneth by this word *altar*, not the Jewish altar, but the table of the LORD,' &c. (*Acts and Mon.* part III. pp. 492, 497.) Thirdly, by Bishop Latimer, his fellow-martyr, who plainly grants 'that the LORD's Table may be called an altar, and that the Doctors called it so in many places, though there be no propitiatory sacrifice, but only CHRIST.' (Part II. p. 85.) Fourthly, by the several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion under Henry VIII., the other in the fiery time of Queen Mary; this Sacrament being called by both the Sacrament of the *Altar* in their several times; for which consult the *Acts and Monuments*, commonly called the *Book of Martyrs*. And that this Sacrament might the longer preserve that name, and the LORD's Supper be adminis-

tered with the more solemnity, it was ordained in the Injunctions of Queen Elizabeth no altar should be taken down but by oversight of the Curate of the church and the churchwardens, or one of them at least; and that the Holy Table in every church be decently made and set up in the place where the altar stood, and there commonly covered as thereto belongeth. It is besides declared in the Book of Orders, anno 1561, published about two years after the said injunction, 'That in the place where the steps were the Communion-table should stand; and that there shall be fixed on the wall over the Communion-board the table of God's precepts imprinted for the same purpose.' The like occurs in the advertisement published by the Metropolitan and others the High Commissioners, 1565, in which it is ordered 'that the parish shall provide a decent table, standing on a frame, for the Communion-table, which they shall decently cover with a carpet of silk, or other decent covering, and with a white linen cloth in the time of the administration, and shall set the Ten Commandments on the east wall over the said table.' All which being laid together amounts to this, that the Communion-table was to stand above the steps and under the Commandments, therefore all along the wall on which the Ten Commandments were appointed to be placed, which was directly where the altar had stood before." —*Heylyn's Cyprianus Anglicus, Preface.*

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A Stone Altar erected in Durham Cathedral.

1626.] "In the years 1626 and 1627, Master John Cosins, a great acquaintance and comrade of this Archbishop's [Laud], set up a goodly *stone* altar (railed in altarwise, adorned with pictures, candlesticks, tapers, basins, altar-cloths having superstitious images upon them) instead of a Communion-table, and bowed constantly to it.....in that cathedral."—*Canterbury's Doom*, p. 78.

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Ibid. in Worcester Cathedral.

1635.] "An altar stone of marble erected and set upon four columns."—*Ibid.* p. 81. *An account given of what service the Dean of Worcester did at his Majesty's cathedral there, what time he first came thither, in November last, 1634.*

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Stone Altar in Henry VII's. Chapel.

1643.] “Sir Robert Harlow.....breaking into Henry the Seventh's chapel, brake down the altar-stone which stood before that goodly monument of Henry the Seventh: the stone was touch-stone, all of one piece, a rarity not to be matched that we know of in any part of the world.”—*Mercurius Rusticus*, p. 238.

“For the remaining passage in this first paragraph, where it is said ‘that altars were removed by law, and tables placed in their stead, in all or the most churches in England;’ and for the proof thereof the Queen's injunctions cited as if they did affirm as much, it is plain that there is no such thing in the said injunction. The Queen's injunctions, an. 1559, tell us of neither all nor most, as it is alleged, but only say, that ‘in many and sundry parts of this realm the altars in the churches were removed, and tables placed for the administration of the Holy Sacrament,’ &c. Sundry and many are not all nor most in my poor conceit: and it is plain by that which follows, not only that ‘in other places the altars were not taken down upon opinion of some further order to be taken in it by the Queen's Commissioners; but it is ordered ‘that no altar shall be taken down without the oversight of the Curate and one of the churchwardens at the least, and that too with great care and caution, as before is said. Nay, the Commissioners were contented well enough that the altars formerly erected might have still continued, declaring, as it doth appear by the said injunction, that the removing of the altar seemed to be a matter of no great moment; and so it is acknowledged by this Epistoler in the following paragraph, where he confesseth it in these words: ‘It seems the Queen's Commissioners were content that they [the altars] should stand, as we may guess by the injunction 1559, in which we have that great advantage which Tully speaks of—*confitentem reum*. The Queen's Commissioners, as they had good authority for what they did, so we may warrantably think that they were men of special note and able judgments; and therefore, if they were contented that the altars formerly erected should continue standing, (as the Epistoler confesseth,) it is a good argument that in the first project of the Reformation neither the Queen nor her Commissioners disallowed of altars, or thought them any way unserviceable to a church reformed. So that, for ought appears unto the contrary, neither the

Article, nor the Homily, nor the Queen's injunctions, nor the Canons of 1572, have determined anything; but that as the LORD's Supper may be called a sacrifice, so may the Holy Table be called an altar, and consequently set up in the place where the altar stood."—*Heylyn's Coal from the Altar*.

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Position of the Altar.

1636.] "Have you...a convenient and decent Communion-table, with a carpet of silk or some other decent stuff continually laid upon the table at the time of divine service, and a fair linen cloth thereon laid at the time of administering the Communion? And is the same table placed conveniently so as the minister may best be heard in his administration, and the greatest number may reverently communicate? to that end doth it ordinarily *stand up at the east end of the chancel, where the altar in former times stood, the ends thereof being placed north and south*?"—*Bishop Wren's Visitation Articles. Canterbury's Doom*, p. 96.

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1637.] "Have you a decent table, on a frame, for the Holy Communion, *placed at the east end of the chancel*?"—*Articles to be enquired of in the Archdeaconry of Buckingham, ibid.* p. 89.

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Position of the Altar defended.

1637.] "The thirteenth innovation is, the placing of the Holy Table altarwise at the upper end of the chancel, that is, the setting of it north and south, and placing a rail before it to keep it from profanation, which, Mr. Burton says, is done to advance and usher in popery. To this I answer, that 'tis no popery to set a rail to keep profanation from the Holy Table; nor is it any innovation to place it at the upper end of the chancel as the altar stood. And this appears both by the *practice* and by the *command* and *canon* of the Church of England. First, by the practice of the Church of England: for in the King's royal chapels and divers cathedrals, the Holy Table hath ever since the Reformation stood at the upper end of the quire, with the large or full side towards the people: and though it stood in most parish churches the other way, yet whether there be not more reason the parish churches should be made conformable to the cathedral and mother churches, than the cathedrals to

them, I leave to any reasonable man to judge. But howsoever I would fain known how any discreet moderate man dares say, that the placing of the Holy Table *altarwise* (since they will needs call it so) is done either to advance or usher in popery? For, did Queen Elizabeth banish popery, and yet did she all along her reign, from first to last, leave the Communion-table so standing in her own chapel royal in S. Paul's and Westminster, and other places; and all this of purpose to advance or usher in that popery which she had driven out? And since her death have two gracious kings kept out popery all their times, and yet left the Holy Table standing as it did in the Queen's time, and all of purpose to advance or usher in popery which they kept out? Or what's the matter? May the Holy Table stand this way in the King's chapel or cathedral, or Bishop's chapels, and not elsewhere? Surely, if it be decent and fit for God's service, it may stand so (if authority please) in any church. But if it advance or usher in any superstition and popery, it ought to stand so in none. Nor hath any King's chapel any prerogative (if that may be called one) above any ordinary church to disserve God in, by any superstitious rites.....Secondly, this appears by the canon or rule of the Church of England too, for 'tis plain by the last injunction of the Queen, that the Holy Table ought to stand at the upper end of the quire, north and south, or altarwise. For the words of the Queen's injunctions are these: *The Holy Table in every church* (mark it, I pray, not in the royal chapel or cathedrals only, but in *every church*) *shall be decently made and set in the place where the altar stood.* Now the altar stood at the upper end of the quire, north and south, as appears before by the practice of the Church.....So you see here's neither popery nor innovation in all the practice of Queen Elizabeth or since. These words of the injunction are so plain, as that they can admit of no shift."—*Archbishop Laud's Speech in the Star Chamber*, pp. 57–67, 4to. 1637.

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A Stone Altar replaced with the approbation of King Charles the Martyr.

1636.] "My Lord [Bishop of Lincoln] in his certificate mentions two particulars fit for your Majesty's notice: the first is, that one of his clergy in Bedfordshire, a learned and pious man (as he saith), set up a stone upon pillars of brick for his Communion-table, believing

it to have been the altar-stone. And because this appeared to be but a grave-stone, and for avoiding of further rumours in that country among the preciser sort, his Lordship caused it to be quietly removed, and the ancient Communion-table placed in the room of it."

[*The King's marginal note.*] "This may prove a bold part in the Bishop, and the poor Priest in no fault."—*Archbishop Laud's Annual Accounts of his Province to the King. Laud's Troubles, &c.* pp. 542, 543.

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Position and Material of the Altar.

1638.] "Is the Communion-table fixedly set in such convenient sort and place within the chancel as hath been appointed by authority, according to the practice of the ancient Church, that is, at the east end of the chancel, close unto the wall, upon an ascent or higher ground, that the officiating Priest may be best seen and heard of the communicants in that sacred action?"

"Is your Communion-table or altar of *stone*, wainscot, joyner's work, strong, fair, and decent? What is it worth in your opinion were it to be sold?"—*Bishop Montague's Visitation Articles, Chapter III. Cambridge Edit.* pp. 50, 52.

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Position of the Altar Determined by Concoction.

1640.] "It was ordered by the injunction and advertisements of Queen Elizabeth of blessed memory, that the Holy Table should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parochial churches, which doth sufficiently acquit the manner of placing the said tables from any illegality or just suspicion of popish superstition or innovation; and therefore we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the Bishop by law during the time of administration of the Holy Communion. And we declare that this situation of the Holy Table doth not imply that there is or ought to be esteemed a true and proper altar whereon CHRIST is again really sacrificed: but it is, and may be called an altar by us, in that sense in which the primitive Church called it an altar, and no other."—*Canon VII.*

Adoration towards the Altar.

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Universally practised at, and some time after, the Reformation.

“As for the duties of the people in those times and places, it was expected at their hands that *due and lowly reverence* should be made at their first entrance into the church; the place on which they stood being, by consecration, made holy ground, and the business which they came about being holy business. For this there was no rule or rubrick made by the first Reformers, and it was not necessary that there should; the practice of God’s people in that kind being so universal (*vide Catholicæ Consuetudines*), by virtue of a general and continual usage, that there was no need of any canon to enjoin them to it. Nothing more frequent in the writings of the ancient Fathers than *adoration towards the east*, which drew the primitive Christians into some suspicion of being worshippers of the sun. *Inde suspicio quod innotuerit nos versus Orientis regionem precari*, as Tertullian hath it. And though this pious custom began to be discontinued, yet there remain some footsteps of it to this very day. For first it was observed by the Knights of the most noble Order of the Garter, (who I am sure hate nothing more than superstitious vanities,*) at their approaches toward the altar in all the solemnities of that order. Secondly, in the offerings or oblations made by the Vice-Chancellor, the Proctors, and all proceeders in the arts and faculties at the Act at Oxon. And thirdly, by most countrywomen, who in the time of my first remembrance, and a long time after, made their obeisance towards the east, before they betook themselves to their seats, though it was then taken (or mistaken rather) for a courtesy made unto the minister; revived more generally in these latter times (especially amongst the clergy) by the learned and reverend Bishop Andrewes, a man as much versed in primitive antiquity, and as abhorrent of any thing which was merely popish, as the greatest precisian in the pack.”—*Heylyn’s Cyprianus Anglicus, Introduction*, p. 17.

* See Peter Smart’s celebrated Sermon on the text, “I have hated them that hold of superstitious vanities.”—EDD.

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Practised in Parish Churches and by the Knights of the Garter.

1560, 2 *Eliz.*] "The Holy Table seated in the place of the altar, the people making their *due reverence* at their first coming into the church.....The ancient ceremonies accustomably observed by the Knights of the Garter in their *adoration towards the altar*, abolished by King Edward VI. and revived by Queen Mary, were by this Queen [Elizabeth] retained, as formerly in her father's time; which made that order so esteemed among foreign princes, that the Emperors Maximilian and Rodolphus, the French Kings Charles IX. and Henry III., together with Francis, Duke of Montmorency, though of a contrary religion to her, did thankfully accept of their elections into that society."—*Heylyn's History of the Reformation*, pp. 123, 124.

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Practised in Cathedrals.

AT GLOUCESTER CATHEDRAL.

1616.] "He [Archbishop Laud, when Dean of Gloucester] caused the LORD's Table to be removed, and placed altarwise at the east end of the quire, close under the wall, with the ends north and south, with popish furniture upon it; *bowed towards it himself, and commanded the singing-men, choristers, and other officers of the church to make like obeisance to it.*"—*Canterbury's Doom*, p. 75.

AT DURHAM CATHEDRAL.

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1628.] "I have seen, I have seen, I say, the Priest (so will he needs be called) take up the Body and Blood after consecration, and holding them in his hands, *make a low leg to the altar*; and before he set them down again, *bow himself devoutly and worship the altar*.....What is it to prefer a stone or a piece of wood before the Body of CHRIST, if this be not? to *bow to His altar*, and not to His Body; to make many legs to the King's chair, and none to the King himself? And this is evident by their daily practice, for *the altar is every day worshipped with ducking to it*, though there be no communion, nor any man there.....*Duck no more to our altar* when you come in and go out: I assure you it is an idol, a damnable idol, as it is used. Remember God's commandment, 'Thou shalt not make to thyself the likeness of any thing in heaven above, or in the earth beneath; thou shalt not bow down to them, nor worship them.'

How dare you disobey GOD, nay mock GOD, as the Priest doth, who stands at the altar in a cope, and there reads with a loud voice, 'Thou shalt not bow down to them, nor worship them;' and as soon as he hath done reading, as when he began to read, he turns him about, *bows down again and worships the altar*.....how dare ye then bow down and worship an altar, a counterfeited altar, the image of an altar, and no better?"—*Sermon by Peter Smart*, pp. 13, 27.

AT CANTERBURY CATHEDRAL.

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1634.] "Doctor Thomas Jackson, the ancientest prebend of this cathedral, witnessed upon oath, *viva voce*, that the Archbishop of Canterbury sent down statutes to their cathedral, subscribed with his own hand, to the observation of which they were all sworn: that by one of these statutes they were enjoined to *bow unto the altar* at their coming in and going out of the quire, and approaches to the altar; the words were, that they should *adorare versus altare*: that this bowing was of late constantly practised by the prebends—among others, by himself."—*Canterbury's Doom*, p. 79.

AT WINCHESTER CATHEDRAL.

[107]

1635.] "From Canterbury we shall next hunt this Romish fox to the cathedral of Winchester; where keeping a visitation in the year 1635, by Sir Nathaniel Brent his vicar-general, he did, by his injunctions under seal, enjoin them to provide four copes, to rail in the Communion-table and place it altarwise, to *bow unto it*, and daily to read the Epistles and Gospels at it."—*Ibid.*

AT HEREFORD AND OTHER CATHEDRALS.

[108]

"That every one is to bow *versus altare*."—*Statutes made by Archbishop Laud for the Cathedral Church of Hereford.*

"The like innovations were introduced and prescribed by his injunctions and new statutes in *all or most cathedrals in England and Wales*."—*Ibid.* p. 80.

[109]

Practised at Cambridge.

1637.] "Many things had been done at Cambridge in some years last past, in order to the work in hand, as beautifying their chapels,

furnishing them with organs, advancing the Communion-table to the place of the altar, adorning it with plate and other utensils for the Holy Sacrament, defending it with a decent rail from all profanations, and *using lowly reverence and adorations* both in their coming to those chapels and their going out.....Not only in the chapels of some private colleges, but in S. Mary's church itself, being the public church of that University, the table was railed in like an altar, *towards which many of the Doctors, Scholars, and others usually bowed.*"—*Heylyn's Cyprianus Anglicus*, pp. 314, 315.

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"Mr. Wallis.....deposed, that in the University church of S. Mary's there was an altar railed in, to which the Doctors, Scholars, and others *usually bowed*. Master Nicholas le Greise witnessed upon oath, that the Master, Fellows, and Scholars of that house (S. Peter's College), at their entering into and going out of the chapel, *made a low obeisance* to the altar, being enjoined by Dr. Cosins under a penalty (as they reported) to do it, and none of them might turn their backs towards the altar going in nor out of the chapel."—*Canterbury's Doom*, p. 74.

[111]

At Ware.

1637.] "At the consecration of Sir Thomas Fanshaw's chapel in Ware parish, being minister of the place I was commanded by the Bishop to be present by all means; being there, I saw the Bishop himself, Sir Thomas, and divers others, that bowed to, or at the least towards, the Table, being railed in, before that any Sacrament was administered at it. Was it not a worshipful joiner that made such a worshipful table, yea, that such great personages should do such obeisance unto?"—*The Retraction of Mr. Chancy*, &c. p. 17.

[112]

At Oxford.

1638.] "Master Corbet (a Fellow of Merton College) deposed, that in the year 1638, the Archbishop being visitor of that college, began his visitation there, by Sir John Lamb, his deputy: that one article propounded to the Warden and Fellows was this, *Whether they made due reverence (by bowing towards the altar or Communion-table)* when they came into the chapel?.....Afterwards the Archbishop

sent injunctions to Merton College, whereof this was one: *Habeant debitam reverentiam ad mensam DOMINI*, whereby he meant this bowing to the altar, as the visitors and common practice expounded it; the visitors afterwards questioning those who bowed not: that this course continued till this present Parliament, and was generally practised at S. Mary's and throughout the University.....This their ceremony of bowing to and prostration before the altar was so well pleasing, and well known to the Archbishop himself, that in one of his letters sent to the University of Oxford, (dated at Lambeth, 28th January, 1639, recorded in their public Register, f. 166,) he importunes them to pray for him, as oft as they should prostrate themselves before the altar, in these very terms—"Quoties *coram altare DEI et CHRISTI Ejus procidatis*, videte sitis inter orandum memores mei peccatoris; sed et amici et cancellarii vestri. W. Cant." ...During the time of his government [as Chancellor] Communion-tables were turned, railed in altarwise, changed into altars; scholars of all sorts and degrees enjoined by statutes and oaths (especially in the public Act solemnities) to bow themselves down and yield due reverence to the altar, to present their oblations thereat, which they must neither refuse nor neglect under pain of five shillings fine, and other arbitrary punishments; Latin service with the chanting of it, and solemn processions introduced, enjoined, copes used, crucifixes repaired."—*Canterbury's Doom*, pp. 71, 73.

[113]

Archbishop Laud's Defence of Adoration towards the Altar.

1637.] "One thing sticks much in their stomachs, and they call it an *innovation* too; and that is, *bowing, or doing reverence at our first coming into the church, or at our nearer approaches to the Holy Table, or the altar*, (call it whether you will), in which they will needs have it *that we worship the Holy Table, or God knows what*.

"To this I answer, first, that God forbid we should worship any thing but God Himself. Secondly, that if to worship God when we enter into His House, or approach His altar, be an innovation, 'tis a very old one. For Moses did reverence at the very door of the Tabernacle. (Num. xx. 6.) Hezekiah, and all that were present with him, when they had made an end of offering, bowed and worshipped. (2 Chron. xxix. 29.) David calls the people to it with a *Venite, O come let us worship and fall down, and kneel before the*

LORD *our Maker*, (Psalm xc. 6.): and in *all* these places (I pray mark it) 'tis *bodily worship*. Nor can they say this was Judaical worship, and now not to be imitated. For long before Judaism began, Bethel, the House of GOD, was a place of reverence, (Gen. xxviii. 17.): therefore, certainly of and to GOD. And after Judaical worship ended, *Venite adoremus*, as far upwards as there is any track of a liturgy, was the Introitus of the priest all the Latin Church over. And in the daily Prayers of the Church of England this was retained at the Reformation: and that psalm in which is *Venite adoremus*, is commanded to begin the morning service of every day. And for ought I know, the priest may as well leave out the *venite* as the *adoremus*, the *calling* the people to their duty, as the *duty* itself, when they are come. Therefore, even according to the Service-book of the Church of England, the priest and the people both are called upon for *external* and *bodily* reverence and worship of GOD. Therefore they which do it do not *innovate*.....For my own part I take myself bound to worship with *body*, as well as in soul, whenever I come where GOD is worshipped.....But this is the misery; 'tis superstition now-a-days for any man to come with more reverence into a church than a tinker and his bitch come into an alehouse: the comparison is too homely, but my just indignation at the profaneness of the times makes me speak it.

"And you, my honourable Lords of the Garter, in your great solemnities you do your reverence, and to ALMIGHTY GOD I doubt not; but yet it is *versus altare*, towards His altar, as the greatest place of GOD's residence upon earth—I say the greatest, yea, greater than the pulpit; for *there* it is *Hoc est Corpus Meum*, this is My Body; but in the pulpit 'tis at most but *Hoc est verbum Meum*, this is My word. And a greater reverence, no doubt, is due to the *Body* than to the *word* of our LORD; and so, in relation, answerably to the *Throne*, where His Body is usually present, than to the *seat* where His word useth to be proclaimed. And GOD hold it there at His word; for, as too many men use the matter, 'tis *Hoc est verbum Diaboli*, this is the word of the devil, in too many places: witness sedition and the like to it;—and this reverence ye do when ye enter the chapel, and when you approach nearer to offer. And this is no *innovation*, for you are bound to it by your order, and that's not new. And idolatry it is not, to worship GOD towards His Holy Table: for if it had been idolatry, I presume Queen Elizabeth and King James would not have practised it, no, not in those solemnities,

And being not idolatry, but true Divine worship, you will, I hope, give a poor priest leave to worship GOD as yourselves do: for if it be GOD's worship, I ought, to do it as well as you; and if it be idolatry, you ought not to do it more than I. I say again, I hope a poor priest may worship GOD with as lowly a reverence as you do, since you are bound by your order and by your oath, according to a constitution of Henry v. (as appears *In Libro Nigro Windasoriensi*, p. 65), to give due honour and reverence *Domino Deo et altari Ejus, in modum virorum Ecclesiasticorum*; that is, to the LORD your GOD, and to His altar, (for there is a reverence due to that too, though such as comes far short of Divine worship); and this is the manner, as ecclesiastical persons both worship and do reverence.....Now if you will turn this off, and say it was the superstition of that age so to do, Bishop Jewel will come in to help me there: for where Harding names divers ceremonies, and particularly *bowing themselves and adoring at the Sacrament*—I say adoring *at* the Sacrament, not adoring *the* Sacrament; there Bishop Jewel (that learned, painful, and reverend prelate) approves all, both the kneeling and *the bowing*, and the standing up at the Gospel (which, as ancient as it is in the Church, and a common custom, is yet fondly made another of their innovations).* And further, the Bishop adds, 'That they are all commendable gestures and tokens of devotion, so long as the people understand what they mean and apply them unto GOD.' Now with us the people did ever understand them fully and apply them to GOD, and to none but GOD, till these factious spirits and their like, to the great disservice of GOD and His Church, went about to persuade them that they are superstitious if not idolatrous gestures; as they make every thing else to be where GOD is not served slovenly."—*Speech delivered in the Star Chamber on the 14th of June, 1637, at the Censure of Bastwick, Burton, and Prynne, by Archbishop Laud*, pp. 43, 52.

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Adoration towards the Altar at Archbishop Laud's Chapel.

"This Archbishop.....himself and his chaplains, in their ingress and egress, used very low incurvations to the altar, and at their approaches to it to celebrate the Holy Sacrament, or consecrate Bishops, and in their returns down from it they used three very

* Bishop Jewel's Reply to Harding's Answer, Art. 3, Div. 29.

low bowings or duckings of their heads and bodies to the altar.”—*Canterbury's Doom*, p. 63.

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At the Royal Chapel, Whitehall.

“Having hunted this popish vermin from place to place in his own kennel, and bolted him out thence, we shall next pursue him from Lambeth, cross the Thames, to the King's own Royal Chapel at Whitehall: whereupon his coming to be Dean of his Majesty's Chapel, and after that Archbishop of Canterbury, he introduced *bowing to the altar*, himself there constantly practising this ceremony at his ingress, egress, (a lane being made for him to see the altar and do his reverence to it), and at all his approaches towards and to the altar; which bowing and veneration his Majesty's chaplains were there likewise enjoined by him to practise.....By this means he perverted, seduced *many thousands* of his Majesty's subjects, who from this pattern fell to a studious practice of bowing to altars.”—*Ibid.* p. 67.

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“In the next charge, Mr. Sergeant is gone back again to Whitehall. The witnesses are Mrs. Charnock and her daughter. They say they went (being at court) into the chapel.....and that while they were there, Dr. Brown, one of the King's chaplains, came in, *bowed towards the Communion-table*, and then at the altar kneeled down to his prayers. I do not know of any fault Dr. Brown committed, either in doing reverence to God, or praying there.”—*Archbishop Laud's Troubles*, &c. p. 330.

[116]

Enjoined by Bishop Montague.

1638.] “Do your parishioners uncover their heads, sit bare all service-time, kneel down in their seats, *bowing towards the chancel and Communion-table*, and use those several postures which fit the several acts and parts of divine service?”—*Bishop Montague's Visitation Articles*, *Camb. Edit.* p. 66.

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Recommended by Bishop Morton.

1635.] “The like difference may be discerned between your [the Church of Rome] manner of reverence in bowing towards the altar

for adoration of the Eucharist only, and ours in bowing as well when there is no Eucharist on the table as when there is; which is not to the table of the LORD, but the LORD of the table, to testify the communion of all the faithful communicants thereat, even as the people of GOD did in adoring Him before the ark, His footstool, Ps. xcix. &c.”—*Romish Sacrifice*, lib. vi. cap. 5, sect. 15, fol. 1635.

[118]

Defended from the Charge of Idolatry.

“The accusation is shameful of many in our kingdom, that they worship the altar when they bow down before it: I might as well accuse the holy angels to worship the throne, because they fall down towards it, as many blame these for worshipping the altar who bow towards the Holy Table or altar. Such fault-finders will not discern that the bowing is before the altar, the adoration to GOD, and alike howsoever the Holy Table be sited.”—*GOD’S House and GOD’S Honour*, by T. Yates, p. 6.

[119]

Recommended by Convocation.

1640.] “Whereas the church is the house of GOD, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty, certain it is that the acknowledgement thereof, not only inwardly in our hearts, but also outwardly in our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the LORD the said acknowledgement by *doing reverence and obeisance both at their coming in and going out of the said churches, chancels, or chapels*, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion-table, the east, or church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the Holy Eucharist upon any opinion of a corporal presence of the Body of JESUS

CHRIST on the Holy Table, or in the mystical elements, but only for the advancement of God's Majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise. And in the practice or omission of this rite, we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it."—*Canon VII.*

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Stigmatised by Bishop Williams.

1641.] "Do you know of any parson, vicar, or curate that hath introduced any offensive rites or ceremonies into the Church not established by the laws of the land; as, namely, that make *three courtesies* towards the Communion-table, that call the said Table an altar, that enjoin the people at their coming into the church to *bow towards the east*, or towards the Communion-table?"—*Articles to be enquired of in the Diocese of Lincoln*, 4to. Lond. 1641.

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Practised after the Restoration.

1665-6.] "[February] 26th.....Took coach and to Windsor, to the Garter; thither sent for Dr. Childe, who came to us and carried us to S. George's chapel, and there placed us among the Knights' stalls; and hither come cushions to us, and a young singing-boy to bring us a copy of the anthem to be sung: and here for our sakes had this anthem and the great service sung extraordinary, only to entertain us.....It is a noble place indeed, and a good quire of voices. *Great bowing by all the people, the poor Knights in particularly, to the altar.*"—*Pepys's Memoirs*, vol. I. p. 394.

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1685.] "In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the minister when it can be avoided; to stand at the lessons and Epistles as well as at the Gospel, and especially when a psalm is sung; to bow reverently at the name of JESUS whenever it is mentioned in any of the Church's offices; to turn towards the east when the Gloria Patri and the Creeds are rehearsing; *and to make obeisance at coming into and going out of church, and at going up to and coming down from the altar*, are all ancient and devout usages, and

which thousands of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, T. W.'s dear friend."—*Mich. Hewetson's Memorandums concerning the Consecration of the church of Kildare, and the Ordination of his dear friend Thomas Wilson, with some advices thereupon. Life of Bishop Wilson.*

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Circa 1682.] "So that all are nonconformists...*that bow towards the altar, and set great candles thereon, and bow at the name of JESUS.*"—*The Black Nonconformist. Hickeringill's Works*, vol. II. p. 87.

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"But does any man speak against their [the Spiritual Courts'] fees? or bring down a fee of a marriage from fifteen shillings to a poor five shillings; or dare speak against illegal ceremonies, bowing and ducking, and cringing to the east, to the altar, towards the lighted candles? Where is the villain? stop his mouth, gag him, pillory him, cross him, curse him, excommunicate him, gaol him, nay, mancatch him, indict him, sue him, vex him, plague the *Tom-tell-truth*, nay, hang him if possible."—*Ibid.* vol. II. p. 147.

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"Bowling to the altar, a place which some men never pass by *but they bow*: they ought to lose their spiritual promotions for such superstition."—*Ibid.* vol. II. p. 89.

[127]

Practised by the Knights of the Garter.

1730.] "The poor Knights moved from their situation in the north aisle, [of S. George's Chapel, Windsor,] going by pairs down to the western end of the aisle, and then passing up through the middle aisle, entered into the choir, and in the middle thereof they, in a joint body, *made their reverences first to the altar*, and turning about in a body made their obeisances towards the Sovereign's stall, and passing up to the steps near to the altar there divided themselves, and stood on each side one below the other, the juniors nearest to the rails. The Prebendaries stayed at the door of the choir until the poor Knights had thus placed themselves, and then entered by pairs, *making the like double reverences*, in a body together, and entered into their seats under the stalls.....While the Prebendaries

were thus entering into their seats, the officers-of-arms, according to their degrees, entered into the choir, *made their double reverences in a body jointly*, and passed up near to the rails.....Then the Knights companions entered into the choir.....and being come a little way beyond the Sovereign's stall, made *double reverences in the middle of the choir*, and being come up against their respective stalls, *repeated their obeisances*.....His Royal Highness the Prince of Wales entered *with the like reverences*, and stood under his banner.The Sovereign at his entry into the chapel *made his reverence to the altar only*.....The Sovereign being placed, Garter went into the middle of the choir, and after his *double reverences*, having his rod or sceptre in his hand, turned himself to the Prince of Wales, who thereupon came from under his banner into the midst of the choir, and there *made his reverence to the altar* and to the Sovereign in his stall, and then went up the nearest way to his stall, where he repeated the same reverences.....The two senior Knights, the Dukes of Somerset and Argyll...came out into the middle of the choir, opposite to their own stalls, and *made their reverences*... and being advanced to the degrees or first step towards the altar, *made their reverences to the altar* and to the Sovereign, and at the rails *to the altar only*.....Divine service then began, and after the Creed, the offertory words being pronounced, 'Let your light so shine,' &c., the organ then playing, the officers of the wardrobe spread the carpet over the steps that lead to the rails of the altar.....The Gentleman Usher of the Black Rod *making his obeisances*, went up to the rails of the altar, and standing upon the right side, received from the Yeoman of the Wardrobe a rich carpet, which, with his assistance, he spread upon the other carpet.....The Prelate of the Order placed himself in the midst before the altar, holding a gilt basin, two Prebendaries assisting him. All the Companions standing under their banners, the Sovereign, having made *his reverences towards the altar* in his stall, descended from it, and in the middle of the choir *made another reverence*, and at the steps of the altar; and proceeding up to the rails of the altar *there repeated the same*....The Sovereign being at the rails of the altar, the Usher of the Black Rod having taken assay of the offering, delivered it kneeling to the Duke of Somerset, who in like manner delivered it to the Sovereign, who, taking off his cap and kneeling, put it into the basin held by the Prelate, assisted by two Prebendaries. The

Sovereign rising, *made his reverence at the rails* at the bottom of the steps of the altar, and again in the middle of the choir, and ascended into his stall, and making another reverence therein (all of them *towards the altar only*) then sat down. All the attendants in this procession turned as the Sovereign did, *made their reverences* in the like manner," &c.—*The Ceremonies observed at the Installation of His Royal Highness the Duke of Cumberland, the Earl of Chesterfield, and the Earl of Burlington, in presence of the Sovereign and Knights Companions of the Most Noble Order of the Garter, at Windsor, on Thursday, the 18th of June, 1730. Polé's History and Antiquities of Windsor Castle, &c., pp. 231, 240, 4to. 1749.*

[128]

Practised at Oxford.

1795.] "I have observed this practice in College chapels in Oxford."—*Brand's Popular Antiquities*, vol. II. p. 219. *Note.*

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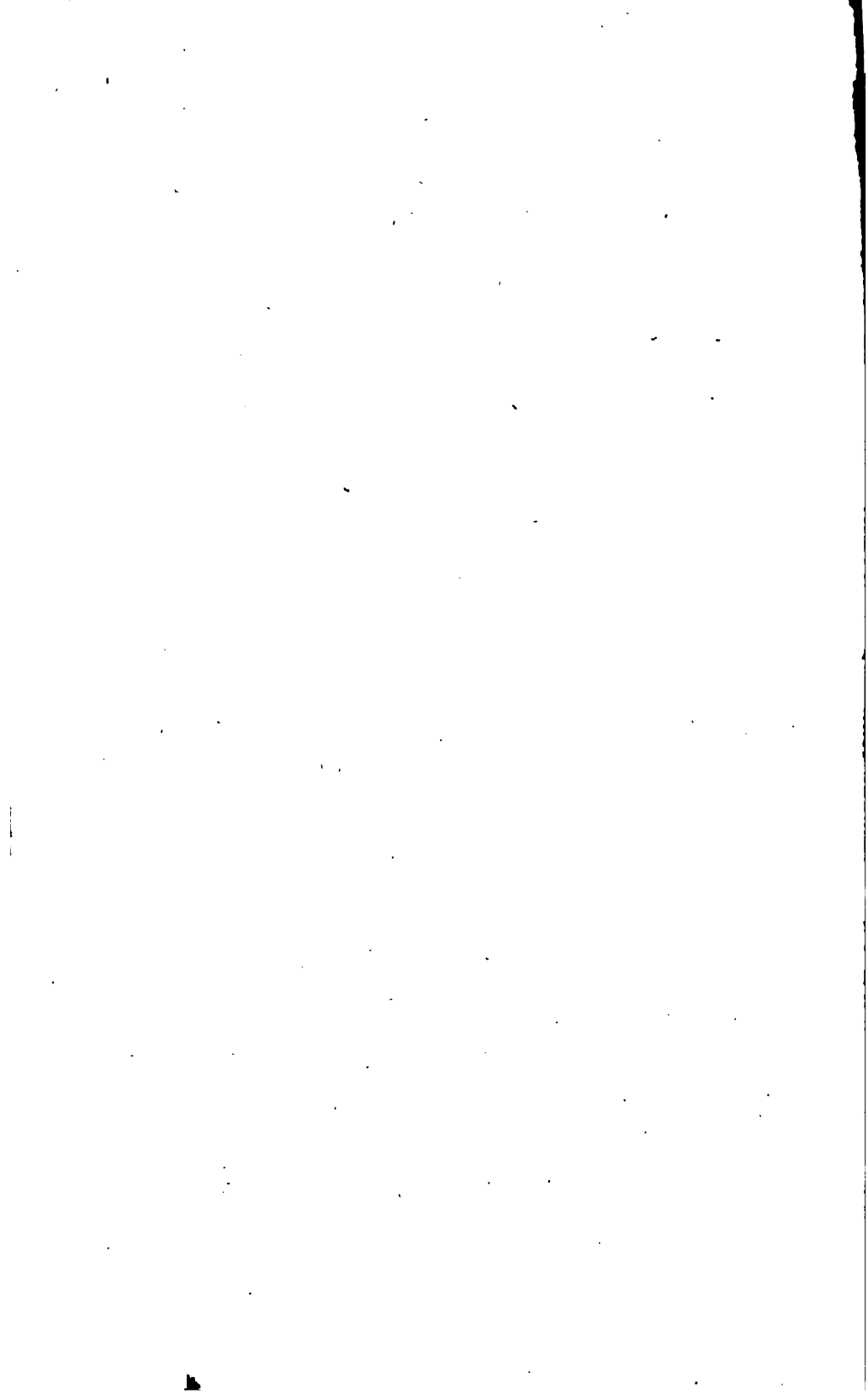
1837.] "In the cathedrals, the Dean and Canons have from time immemorial, on leaving the choir, bowed to the altar."—*Letter on "Innovations attributed to Clergymen in or near Oxford," by Dr. Pusey. British Magazine, No. LXXII. p. 639.*

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Sanctioned by the present Bishop of London.

1842.] "Although I do not consider the Canons of 1640 to be binding upon the clergy, I see no very serious objection to the custom therein commended, as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing obeisance on entering and leaving churches and chancels, not (as the canon expressly declares) 'with any intention,' &c. [as before cited, p. 58.] But that the clergy, although they are *at liberty* to use this custom, are not *obliged* to do so, even if that canon be in force, is clear from the words of the canon itself, which heartily commends but does not enjoin it.....If those persons who practise these obeisances towards the Holy Table do so under the notion of a bodily presence of CHRIST in the consecrated elements, or if the people are led to suppose them to do so, then I consider the custom to be objectionable and at variance with the spirit of our reformed Church. If otherwise, the clergy who observe





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PART III.]

[PRICE 1s.

Hierurgia Anglicana,

OR

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

THE RITUAL OF THE CHURCH IN ENGLAND

AFTER THE REFORMATION.

Edited by Members of the Cambridge Camden Society.

CAMBRIDGE

THOMAS STEVENSON

LONDON, J. G. F. AND J. RIVINGTON

OXFORD, J. H. PARKER

MDCCCXLIII



it are bound to explain it to the people in the sense in which it is explained by the canon."—*Charge*, pp. 44, 45. 1st edit.

[130]

Sanctioned by the present Bishop of Exeter.

1843.] "Again, 'the bowings to the altar' may be the bowings recommended in the seventh canon of the synod of 1640, which says that, 'Whereas the church,' &c.....Now, if 'the bowings to the altar' enumerated among your 'grievances' be of this kind, I must decline issuing any directions to the rector which may induce him to discontinue them. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his christian liberty, with which I have no right nor inclination to interfere. I do not indeed practise this obeisance myself 'in coming in and going out of church,' but I respect the freedom of others, and I from my heart subscribe to the wise and charitable language with which the canon last cited by me concludes—'In the practice or omission of this rite, we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they which use this rite despise not them which use it not; and that *they who use it not, condemn not those who use it.*'"—*Reply to a Memorial by some of the Inhabitants of Falmouth. English Churchman*, No. 29, p. 450.

Wafers Bread at the Holy Communion.

[131]

Ordered in the first Prayer-book of Edward VI.

1548, 2 *Echo*. VI.] "For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion; that is to say, unleavened and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to

be received in part than in whole, but in each of them the whole Body of our SAVIOUR JESUS CHRIST.”—*Rubrick in the Communion Service.*

[132]

Ordered by Queen Elizabeth and Archbishop Parker.

1559, 1 *Eliz.*] “*Item.* Where also it was in the time of King Edward VI. used to have the sacramental bread of common fine bread, it is ordered for the more reverence to be given to those Holy Mysteries, being the Sacrament of the Body and Blood of our SAVIOUR JESUS CHRIST, that the said sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and water heretofore named singing cakes, which served for the use of the private mass.”—*Injunctions.*

[133]

1569.] “And whether they do use to minister the Holy Communion in wafer bread, according to the Queen Majesty’s Injunctions?”—*Archbishop Parker’s Visitation Articles.*

[134]

Objected against by the Puritans.

1574.] “Do they not also think that we perceive that nothing else is sought by this which they call comeliness and order, but only a conformity with papists, and a superstitious decency? as also in using the sign of the cross in Baptism, *the round cake* in the LORD’s Supper, and many other such ceremonies.”—*A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God, and of the Declining of the Church of England from the same*, p. 131. 4to. 1574.

[135]

Used in Prince Charles’ Chapel at Madrid.

1620.] “That the Communion be celebrated in due form, with an oblation of every communicant, and admixing water with the wine. The Communion to be as often used as it shall please the Prince to set down: *smooth wafers to be used for the bread.*”—*Collier’s Eccl. History*, vol. II. p. 726.

[136]

Used in Bishop Andrewes’ Chapel.

“Thirdly, there was a paper read, and avowed to be mine, in

which was a fair description of chapel furniture, and rich plate, and the ceremonies in use in that chapel, *and wafers for the Communion*. At the reading of this paper I was a little troubled. I knew I was not then so rich as to have such plate or furniture; and therefore I humbly desired sight of the paper. So soon as I saw it, I found there was nothing in it in my hand but the indorsement, which told the reader plainly that it was the model of the Reverend Bishop Andrewes his chapel, with the furniture, plate, ceremonies therein used, and all things else.* And this copy was sent me by the household chaplain to that famous Bishop.”—*Archbishop Laud’s Answer. Troubles, &c.* p. 342.

[137]

“Lo here in this piece and chapel, you have.....a silver and gilt canister *for wafers*.”—*Canterbury’s Doom*, p. 123.

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Used at Westminster Abbey, and other Churches.

From the Reformation till 17 Charles I.] “As for wafers, I never either gave or received the Communion but in ordinary bread. *At Westminster I know it was sometime used*, but as a thing indifferent.”—*Archbishop Laud’s Answer. Troubles, &c.* p. 343.

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“The Speaker was presented on Thursday, and made a very orderly and convenient speech. Upon the motion of Sir James Perrot, Duncombe, and Mr. Fuller, it is resolved the whole House shall receive the Communion together on Sunday next. The place was agreed to be Westminster church; but for fear of copes and *wafer cakes*, and such other important reasons, it is now altered to S. Margaret’s, and these three appointed sextons or overseers to note who be absent.”—*Letter of Mr. Chamberlain in Original Correspondence relative to the Parliament of 1614. Gent. Mag.* vol. xevi. part i. p. 485.

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“*And to take away superstition, it shall suffice that the bread be as usual.* It is not here commanded that no unleavened or *wafer bread* be used, but it is said only, *that the other bread shall suffice*: so that, though there was no necessity, yet there was a liberty still reserved, for using wafer bread, which was continued in divers

* See ante, p. 8.—EDD.

churches of the kingdom, and Westminster for one, till the 17th of King Charles."—*Bishop Cosin's Notes on the Prayer-Book, in Nicholls' Commentary*, p. 54.

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1616.] "Of Burton, author of the 'Anatomy of Melancholy,' it is recorded, that having the vicarage of S. Thomas, Oxford, conferred on him by the Dean and Canons of Christ Church in 1616, he always gave to the parishioners thereof the Sacrament of the altar *in wafers*."—*Oxoniana*, vol. IV. p. 69.

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Allowed by the Scotch Liturgy.

"Though the Scotch Liturgy continues the rubrick that was first inserted in the fifth year of King Edward, yet a parenthesis is inserted to shew that the use of *wafer bread* is lawful; (*though it be lawful to have wafer bread*) *it shall suffice*, and so on, as in the rubrick of our own Liturgy."—*Wheatly's Commentary on the Common Prayer*, p. 327, 8vo. Lond. 1825.

Chancels and Rood-screens.

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Chancels to remain as in times past.

"*And the chancels shall remain as they have done in times past.* That is, distinguished from the body of the church by a *frame of open work* [rood-screen], and furnished with a row of chairs or stools [stalls or misereres] on either side: and if there were formerly any steps up to the place where the altar or Table stood, that they should be suffered to continue so still, and not to be taken down and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom."—*Bishop Cosin's Notes in Nicholls' Commentary*, p. 15.

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Queen Elizabeth's Order for the Repair and Decoration of Chancels.

1560, 2 *Eliz.*] "We, understanding that furthermore in sundry churches and chapels, where Divine service, as prayer, preaching,

and ministration of the Sacraments, be used, there is such negligence and lack of convenient reverence used towards the comely keeping and order of the said churches, and especially of the upper part, called the chancels, that it breedeth no small offence and slander to see and consider, on the one part, the curiosity and costs bestowed by all sorts of men upon their private houses; and the other part, the unclean or negligent order, or sparekeeping of the house of prayer, by permitting open decays and ruins of coverings, walls, and windows, and by appointing unmeet and unseemly tables, with foul cloths, for the communion of the Sacraments, and generally having the place of prayers desolate of all cleanliness and of meet ornament for such a place, whereby it might be known a place provided for public service, have thought good to require you our said commissioners.....to consider, as becometh, the foresaid great disorders in the decays of churches and in the unseemly keeping and order of the chancels, and such like, and according to your discretions to determine upon some good and speedy means of reformation."—*Queen Elizabeth's Letter about new Lessons in the Calendar before the Common Prayer-book.* Cardwell's Documentary Annals*, vol. I. p. 261.

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Rood-screen and Loft.

1562, 12 *Eliz.*] "Whether your churches and chancels be well adorned, and conveniently kept without waste, destruction, or abuse of any thing. Whether the rood-loft be pulled down, according to the order prescribed; and if the partition between the chancel and the church be kept."—*Archbishop Parker's Visitation Articles*.

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1551, 5 *Edw. VI.*] "Paid for painting the rood-loft, 40s."†—*Churchwardens' Accounts of the Parish of S. Martin's, Leicester*.

* The Queen also ordered that "the steps, which be as yet at this day remaining in any of our cathedral, collegiate, or parish churches, be not stirred nor altered, but be suffered to continue."—*L'Estrange's Alliance of Divine Offices*, 3rd edition, pp. 72, 73.—*EDD.*

† It has been generally but most hastily assumed, that rood-lofts are condemned by the Anglican Church. It must be borne in mind, that the injunctions for taking them down referred not to the lofts, *quoad* lofts, but to the crucifixes which surmounted them. Indeed, the rood-loft and rood-screen not only had different origins, but in the Greek Church occupy different places. The rood-loft there stands in the singers' choir: it consists of either one or two pulpits; it

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Order for the alteration of Rood-lofts.

1571.] "All rood-lofts to be *altered*."—*Archbishop Grindal's Injunctions*.

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Rood-screens defended by Hooker, and objected against by the Puritans.

"The like unto this [the objection to the names whereby we distinguish our churches] is a fancy which they have against the fashion of our churches, as being framed according to the pattern of the Jewish Temple. A fault no less grievous, if so be it were true, than if some king should build his mansion-house by the model of Solomon's palace. So far forth as our churches and their temple have one end, what should let, but that they may lawfully have one form? The Temple was for sacrifice, and therefore had rooms to that purpose such as ours have none. Our churches are places provided that the people may there assemble themselves in due and decent manner, according to their several degrees and order. Which thing being common unto us with Jews, we have in this respect our churches divided by certain partitions, though not so many in number as theirs. They had their several for heathen nations, their several for the people of their own nation, their several

occupies in the former case the middle of the choir; in the latter, one is placed on each side, near the *Stasidia* or stalls. The use of these is simply for the reading the Epistle and Gospel. The arrangement was at first the same in the Western Church, and is so in Seville Cathedral to the present day: but afterwards, the upper part of the rood-screen was found a convenient situation for the *analogia*, and in England this position was almost universally adopted. Now *this* use of the rood-loft is sanctioned even by Prelates of the Genevan school: GRINDAL (1571) orders that the Communion-service should be read at the altar, all except the Epistle and Gospel, which are to be read from the pulpit. In Rodney Stoke, Somersetshire, is a rood-loft of the date of 1625, probably used for this purpose; and in Weston-in-Gordano, in the same county, is a single *analogium* at the south-east end of the nave, entered by a flight of steps from the belfry, and fenced in with a baluster of seventeenth century work, which answers the same end. Indeed Archbishop Grindal's injunction, that the pulpit should be also the *analogium*, has authority in ante-reformation times. An elaborate stone pulpit, on the north side of the chancel-arch in Compton Martin, Somerset, evidently served also for rood-loft. And in many cases where the pulpit projects from the chancel wall, and there appears to have been no rood-staircase, its use was probably the same.

Edd.

for men, their several for women, their several for their priests, and for the high-priest alone their several. There being in ours for local distinction between the Clergy and the rest (which yet we do not with any great strictness or curiosity observe neither) but *one partition*, the cause whereof at the first (as it seemeth) was, that as many as were capable of the Holy Mysteries might there assemble themselves, and no other creep amongst them: this is now made a matter so heinous, as if our religion thereby were become even plain Judaism; and as though we retained a most holy place whereinto there might not any but the high-priest alone enter, according to the custom of the Jews.”—*Ecol. Polity*, v. 14.

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1578, *Bancroft Survey*, 260.] “There is in every church, for the most part, a distinction of places betwixt the Clergy and the laity. We term one place the chancel, and another the body of the church: which manner of distinction doth greatly offend the tender consciences (forsooth) of the purer part of the Reformers. Insomuch as Mr. Gilby, a chief man in his time among them, doth term the quire *a cage*, and reckoneth that separation of the ministers from the congregation one of the hundred points of Popery, which, he affirmeth, do yet remain in the Church of England.” The book from which he quotes is “A View of Antichrist, his Laws and Ceremonies in our English Church unreformed.”—*Circ.* 1578. *Strype, Ann.* II. ii. 215. *Note on the above in Keble's edition of Hooker*, vol. II. p. 67, 8vo. 1836.

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Rood-screen at S. Giles's-in-the-Fields.

Temp. Charles I.] “The church being finished (which is a goodly fabrick), that the inside of it might correspond with that which is without, she gave hangings of watched taffeta to cover the upper end of the chancel, and those bordered with a silk and silver fringe. Also she gave a *beautiful screen* of carved wood, which was placed where the former one in the old church stood.”—*Funeral Sermon of the Duchess of Dudley*, p. 23. *Some Account of the Hospital and Parish of S. Giles's-in-the-Fields*, p. 201, note.

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“The said church is divided into three parts: the *sanctum sanctorum* being one of them, is separated from the chancel by

a large screen, in the figure of a beautiful gate, in which is carved two large pillars and three large statues: on the one side is Paul with his sword; on the other, Barnabas with his book; and over them, Peter with his keys. They are all set above with winged cherubims, and beneath supported with lions. Seven or eight feet within this holy place is a raising by three steps; and from thence a long rail from one wall to the other, into which place none must enter but the priests and subdeacons. This place is covered before the altar with a fair wrought carpet; the altar doth stand close up to the wall on the east side, and a desk raised upon that with degrees of advancement [projecting steps]. This desk is overlaid with a covering of purple velvet, which hath a great gold and silk fringe round about; and on this desk is placed two great books, wrought with needle-work, in which are made the pictures of CHRIST, and the Virgin Mary with CHRIST in her arms; and these are placed on each side the desk: and on this altar a double covering, one of tapestry, and upon that a fine long lawn cloth with a very rich bone lace.* The walls are hanged round within the rail with blue silk taffeta curtains.”—*Petition by the Puritans to Parliament against the Rector, Dr. Heywood, 1640. Ibid. p. 201.*

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A Hood-screen demolished.

1634.] “He [the Bishop of Landaff] certifies that one William Newport, Rector of Langua, in Monmouthshire, *hath pulled down the partition between the chancel and the church*, and sold part, and disposed the rest to his own use, with some other violences, to the great profanation of that place, for which the Bishop desires leave to bring him into the High Commission.”—*Archbishop Laud’s Annual Accounts of his Province to the King. Archbishop Laud’s Troubles, &c., p. 533.*

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Enquiry about Hood-screens, by Bishop Montague.

1638.] “Is your chancel divided from the nave or body of your church with a partition of stone, boards, wainscot, grates, or other-

* Bone lace was netting of very elaborate and delicate work, made of variously-coloured silks, and gold and silver twist, as well as of white thread or black silk. See Strickland’s *Queens of England*, vol. vi. p. 444, note.—EDD.

wise? Wherein is there a decent strong door to open and shut (as occasion serveth), with lock and key, to keep out boys, girls, or irreverent men and women? And are dogs kept from coming to profane the LORD's Table?"—*Bishop Montague's Visitation Articles, Camb. Edit.* p. 43.

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Mood-screens defended by Bishop Weberidge.

1681.] "The Sacrament of the LORD's Supper being the highest mystery in all our religion, as representing the death of the SON of GOD to us, hence that place where this Sacrament is administered was always made and reputed the highest place in the church; and therefore, also, it was wont to be separated from the rest of the church by a screen or partition of net-work, in Latin *cancelli*, and that so generally, that from thence the place itself is called the Chancel. That this was anciently observed in the building of all considerable churches within a few centuries after the Apostles themselves, even in the days of Constantine the Great, as well as in all ages since, I could easily demonstrate from the records of those times. But having purposely waived antiquity hitherto, I am loth to trouble you with it now: but I mention it at present only because some perhaps may wonder why this should be observed in our church [S. Peter's, Cornhill, London] rather than in all the other churches which have lately been built in this city; whereas they should rather wonder *why it was not observed in all others as well as this*. For, besides our obligations to conform, as much as may be, to the practice of the universal Church, and to avoid novelty and singularity in all things relating to the worship of GOD, it cannot easily be imagined that the Catholick Church, in all ages and places, for thirteen or fourteen hundred years together, should observe such a custom as this, except there were great reasons for it.

"What they were it is not necessary for us to enquire now. It may be sufficient to observe at present, that the chancel in our Christian churches was always looked upon as answerable to the Holy of Holies in the Temple; which, you know, was separated from the sanctuary or body of the Temple by the command of GOD Himself; and that this place being appropriated to the Sacrament of the LORD's Supper, it ought to be contrived as may be most convenient for those who are to partake of that blessed ordinance. But it must

needs be more convenient for those who are to enjoy communion with CHRIST, and in Him with one another, in this holy Sacrament, to meet together as one body, in one place separated for that purpose, than to be dispersed as otherwise they would be, some in one and some in another part of the church: or in short *it is much better for the place to be separate from the people.*"—*Sermon preached at the Opening of S. Peter's, Cornhill.* Collected Works, p. 24.*

Litany to be sung or said in the midst of the Church.

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1547, 1 *Edw. VI.*] "Immediately before High Mass the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following."—*Injunctions of Edward VI.*

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1548, 2 *Edw. VI.*] "*Item.* Whether they have the procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their church."—*Archbishop Cranmer's Visitation Articles.*

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1559, 1 *Eliz.*] "Immediately before the time of communion of the Sacrament, the priests with other of the quire shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English.....And in cathedral or collegiate churches the same shall be done in such places, and in such sort, as our Commissioners in their visitation shall appoint."—*Injunctions of Elizabeth.*

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"The Litany to be said or sung in the midst of the church. (*Injunct. Eliz.*) The priest goeth from out of his seat into the

* This church, built by Wren, and that of All-hallows-the-Great, Thames-street, have real and *bona fide* chancel-screens; and we know but one of the churches built at that period, S. Andrew-by-the-Wardrobe, which is destitute of a low partition, answering the same purpose. See *Ecclesiologist*, Vol. 11. p. 140.—EDD.

body of the church, and (at a low desk before the chancel-door called the *fald-stool**) kneels, and says or sings the Litany. See the prophet Joel, speaking of a place between the porch and the altar, where the priests and the prophets were commanded to weep, and to say, '*Spare thy people, O LORD, &c., at the time of a fast.*'—*Bishop Andrewes' Notes in Nicholls' Commentary*, p. 23.

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"Our Litany.....is enjoined, by the Royal Injunctions still in force, to be said or sung in the *midst* of the church, at a low desk † before the chancel-door, anciently called the *falled stool*."—*Wheatly's Commentary on the Common Prayer*, p. 164.

Position of the Officiating Minister at Morning and Evening Prayer.

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"*The order where morning and even prayer shall be used and said.* In the first Book of Edward VI. the priest was appointed to say the morning and even prayer in the choir, the people remaining in the church, as aforetime it had been accustomed: for the choir was built for the priests, and for that purpose that Divine prayer might be celebrated and performed by them in it. Against this order there was exception taken by Bucer.....alledging, 'That it was an antichristian practice for the choir to be severed from the rest of the church, and for the prayers there only to be said, which pertaineth to the people as well as to the Clergy: That the separation of the choir from the body of the church served for nothing else but to get the Clergy some respect above the laity, as if they were nearer to God than laymen are: That a pernicious superstition was thereby maintained, as if priests alone were able to procure God's favour, by reading and reciting a few prayers: That in the ancient times of the Church, their temples were built in a round form, and not in a long figure, as ours are; and that the place for

* This is an incorrect use of the word; but is also found in the Coronation service. The *faldstool* is properly a folding seat for ecclesiastical personages.—EDD.

† See the frontispiece to Sparrow's *Rationale of the Common Prayer*. Edit. 1668.—EDD.

the Clergy was always in the midst of these temples; and that therefore the custom of the division of churches from chancels, and of the priest's saying service in them, was an insufferable abuse, to be forthwith amended, if the whole kingdom would not be guilty of high treason against God.' This was his declamatory censure of the Church's custom in those times concerning chancels and the performance of Divine service there: and he prevailed so far by it, that in the fifth year of King Edward there were many alterations made in the former Service-book, which the Duke of Somerset, the Protector, got to be confirmed in Parliament; among which alterations this was the first, *That the morning and evening prayer should be used in such place of the church, chapel, or chancel, and that the minister should so turn him* (for before he kneeled or stood, save when he read the Lessons, with his face towards the altar) *as the people might best hear*. Notwithstanding this condescension, it was then likewise ordered, *That if there was any controversy about it, it should be referred to the Ordinary of the place, or his deputy; and that the chancels should still remain as they had done in times past*. There arose great contention about this alteration; some kneeling one way and some another, but not removing out of the chancel; others leaving that accustomed place, and performing all their service among the people in the body of the church. For the appeasing of which strife and diversity, it was now thought fit that in our Book, when they came to reduce the English service into the Church again, the rubrick should be corrected, and put into this form wherein we have it: *That morning and evening prayer should be used in the place accustomed*—(that must be before the fifth of Edward, for a year and a half after, which was all the time that the second rubrick lasted, could not beget a custom)—*yet referring it to the Bishop to order it otherwise, if he saw cause to do so*. But that the priest should here turn himself to the people, (as he is to do after, when he reads the Lessons to them,) they made no order, nor thought fit to continue the former order in that particular.....The accustomed place was the choir, as appears by the first words in the first Book, set forth in the second year of King Edward VI.: *The priest, being in the choir, shall begin the morning prayer with a loud voice*. But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after

the beginning of Queen Elizabeth's reign, that the minister had a desk or smaller pulpit set up for him, whereat to read Divine service, and the Lessons in the body of the parish-church; whereas, aforesaid, he performed all his office at his own seat in the chancel.* And so in divers places, where the ordinary did not alter it, he doth still, turning himself towards the people (that be in the body of the church) when he reads the Lessons. The word *accustomed* was added here on purpose that it might refer to the use of former times, and not to the later alterations that some of the ordinaries and people had made, in or after the fifth year of Edward VI. For the second litany then compiled, hath not this word *accustomed* put into the rubrick.....Nor had the ordinaries any power, neither to alter the accustomed place of morning and evening prayer, but only where there was some controversy about it, what place was most convenient for the reading thereof."—*Bishop Cosin's Notes in Nicholls' Commentary*, p. 16.

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"*The minister readeth the Lesson standing, and turning him so as he may best be heard.* Here he is appointed to turn him; therefore, before he reads the Lesson, he is supposed to stand, and to be turned with his face another way. It is a circumstance observable, that in all the services in the old synagogues (from whom the Christian churches at first took their pattern) the reading of the Law and other Scriptures was done by the priest with his face turned to the people as they sat. So did our LORD in the synagogue at Nazareth. (S. Luke iv. 16.) But the prayers were read by him whom they called the Apparitor of the synagogue, (correspondent to the deacon or minister in the Christian Church,) with his back to the

* See *Hist. of Poes*, 2nd edit. pp. 23, 24. "In King Edward's first Prayer-book the priest is ordered to be in the choir; but Bucer having declared the order an act of high treason against God, the injunction in the second places him in such place of the church, chapel, or chancel, as the people may best hear. This declaration of Bucer's and Calvin's makes Juvenal's words seem prophetick:

Quid sentire putas omnes, CALVINE, recent
De scelere, et Fidei violatæ crimine?

..... In 1569, Bishop Parkhurst [of the Genevan school,] in his Visitation Articles for the Diocese of Norwich, orders, "That in great churches where all the people cannot conveniently hear their minister, the churchwardens and others, to whom the charge doth belong, shall provide and support a decent and a convenient seat in the body of the church, where the said minister may sit or stand and that in smaller churches there be some convenient seat outside the chancel-door [Bishop Parkhurst therefore upheld rood-screens] for that purpose."—EDD.

people, and his face to the ark, representing the Majesty and Presence of God. (*Maimonides of Prayer*, cap. viii. n. 11.) In the *Missa* he is called, 'He that cometh down from the Ark.' So are (or were) the prayers or litanies used to be read in the Church of England."—*Ibid.* p. 21.

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"In that part of Divine service which concerns the offering of the people's prayers to ALMIGHTY GOD, it was required of the priest or presbyter.....more particularly, 'That in his reading of the Prayers and Psalms, he turn his face toward the east, and towards the people in the reading of the Lessons or chapters,' as appears plainly by the rubrick which directs him thus, 'That after the reading of the Psalms, the priest shall read two Lessons distinctly, that the people may hear; the priest that reads the two Lessons standing, and turning himself so as he may best be heard of all such as be present.'"—*Heylyn's Cyprianus Anglicus*, *Introd.* p. 7.

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1636, 12 *Charles I.*] "That the minister's reading-desk do not stand *with the back toward the chancel*, nor too remote or far from it."—*Bishop Wren's Orders and Directions, given in the Diocese of Norwich.* *Cardwell's Documentary Annals*, vol. II. p. 205.

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The Ancient Position of the Officiating Minister in Prayer, ridiculed by the Puritans.

1661.] "Secondly, for his posture, besides the windings, turnings, and cringings, *his face must be sometimes toward the people, and sometimes his back.*"—*Anatomy of the Common Prayer*, by *Dwalphintramis*, p. 29. 4to. 1661.

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Opposed by the Presbyterians at the Savoy Conference, and confirmed by the Bishops.

1661.] *Rubrick.* "Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus."

Exception. "The minister turning himself to the people is most convenient, throughout the whole ministration."—*The Exceptions [of the Presbyterian Divines at the Savoy Conference] against the Book of Common Prayer.*

Minister's Turning. "The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see, *Aug. lib. ii. de Ser. Dom. in monte. Answer of the Bishops to the Exceptions of the Ministers. Carchewell's History of Conferences*, pp. 320 and 353.

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Practised in many Parish Churches in obedience to the Rubrick, and by the "judicious" Hooker.

"The minister that reads the Lessons standing, and turning himself so as he may be best heard of all such as are present. (Rubr. 2, before *Te Deum*.) Turning himself so as he may best be heard of all, that is, turning towards the people, whereby it appears that immediately before the Lessons he looked another way from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of England, that the priest who did officiate in all those parts of the service which were directed to the people, turned himself towards them, as in the Absolution. See the Rubrick before the Absolution at the Communion. *Then shall the priest, or bishop if present, stand and turning himself to the people, say, &c.* So in the Benediction, reading of the Lessons and Holy Commandments: but in those parts of the office which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or sins, he turned from the people; and for that purpose in many parish churches of late, the reading-pue had one desk for the Bible, looking towards the people to the body of the church, another for the Prayer-book, looking towards the east, or upper end of the chancel."—*Bp. Sparrow's Rationale of the Common Prayer*, pp. 43, 12mo. 1668.

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"The minister is.....directed to read [the Lessons] distinctly with an audible voice, and to turn himself so as he may best be heard of all such as are present, which shews that in time of prayer the minister used to look another way; a custom still observed in some parish churches, where the reading-pues have two desks—one for the Bible, looking towards the body of the church to the people, another for the Prayer-book, looking towards the east, or upper end of the

chancel; in conformity to the practice of the Primitive Church."—*Wheatly on the Common Prayer*, p. 141.

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"The furniture of [Hooker's] church (Drayton-Beauchamp) is much the same as is usually seen in country parishes.....The reading-pue,* I observed, has two desks; the one so placed that the minister may look towards the altar in reading the prayers, the other at right angles with it, that he may turn round and face the congregation in reading the Lessons."—*Wilkes's Church of England Magazine*, vol. III. p. 144. *The Book of Fragments*, p. 192.

The Font.

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1564.] "*Item.* That the font be *not removed*, nor that the curate do baptize in parish churches in *any basins*, nor in any other form than is already prescribed."—*Advertisements of Queen Elizabeth*.

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1569.] "*Item.* Whether your curates or ministers, or any of them, do use to minister the Sacrament of Baptism *in basins*, or else *in the font standing in the place accustomed*. And whether the said font be decently kept."—*Archbishop Parker's Visitation Articles*.

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1601, 43 *Eliz.*] "Whether your fonts or baptisteries be removed from the place where they were wont to stand: or whether any persons, leaving the use of them, do christen or baptize *in basins*, or other vessels not accustomedly used in the Church beforetime,

* Many Catholick-minded men, who feel the impossibility of managing a reading-pue satisfactorily, are yet unwilling to give it up, because they imagine it authorized by the Church in England. The only rubrick in which it is mentioned is that at the commencement of the Communion-service. Now, without meaning to assert that reading-pue or pulpit are there only two names for one thing, the following examples may prove that it is very possible they may be. In 1571, Abp. Grindal speaks of "the pulpit, where prayers are wont to be said." In his diocese, then, there was no reading-pue except the pulpit. Calamy, in his *Abridgement*, calls a pulpit placed in the open air, a pue. And Pepys calls the Bishop's throne in old S. Paul's a pue. Is it necessary therefore, on the strength of one doubtful passage in the Prayer-book, to depart not only from Catholick usage, but to neglect the general bent and spirit of the Prayer-book itself?—ENN.

or do use any kind of laver with a removeable bason, or have taken down the *old and usual font* heretofore used in your parish.”—*Bishop Bancroft's Visitation Articles*.

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1603.] “According to a former constitution, too much neglected in many places, we appoint, That there shall be a *font of stone* in every church and chapel where Baptism is to be ministered; the same to be set up in *the ancient usual places*. In which *ONLY font* the minister shall baptize publickly.”—*Canon LXXXI*.

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1628.] “Why is the altar [in Durham Cathedral] lifted up to the top of the sanctuary or chancel, and the font not admitted so much as to the bottom? It is not suffered to stand in the wonted place behind the quire door: why is one preferred as holier than the other, being Sacraments of equal dignity?”—*Sermon by Peter Smart*, p. 17.

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1631.] “Whether have you in your church or chapel a *font of stone* set up in *the ancient usual place*?”—*Visitation Articles by W. Laud, Bishop of London*.

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1637.] “Whether doth your minister baptize any children in any bason or other vessel than in the ordinary font, being placed in the church, or doth he *put a basin in it*?”—*Ibid*.

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1638.] “Is there in your church a font for the Sacrament of Baptism, fixed unto the LORD's freehold and not moveable? Of what materials is it made? where is it placed? whether near unto a church door, to signify our entrance into God's Church by Baptism? *is it covered*, well and cleanly kept? at time of Baptism is it filled with water clean and clear? or is some *basin, bowl, or bucket*, filled with water, set therein?”—*Bishop Montague's Visitation Articles, Camb. Edit.* p. 49.

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1662.] “And the priest *coming to the font* (which is then to be FILLED with pure water), and standing there, shall say.”*—*Rubrick in the Book of Common Prayer*.

* Nothing is more strictly enjoined by the Canons and Rubricks of our Church than the use of a stone font, filled with water, for the Baptismal rite; and nothing

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1843.] "Have you a decent fixed stone font with a cover? Does it stand near to the chief door? Is it well and cleanly kept? Is there space enough about it for the sponsors to kneel? Is it large enough for the immersion of infants? Is it, and none other, used for Baptisms? Has it a drain for the water to run off?"—*Articles of Inquiry by the Archdeacon of Bristol*, 1843.

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Consecration of Fonts.

1565.] "When the service was done, the Queen's Majesty came down to the chapel, and went to her traverse, and stayed till *the font was hallowed*, by the Bishops of Canterbury [Parker], London [Grindal], Salisbury [Jewel], and Rochester [Gheast]."—*Christening of the Child of Lady Cecile, &c. Leland's Collections*, vol. II. p. 693.

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1590.] "As to their public Baptism: it must be done in their conjured *hallowed* font, with a special Gospel taken out of the 10th chapter after Mark, the water being well conjured and hallowed to the mystical washing away of sin."—*A Brief Discourse of the False Church*, p. 100, 4to. 1590.

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1627.] "That part of the old font called the basin, then made use of in this place [S. Nicholas, Lynn], (before the erecting of that now standing, granted and *consecrated* by Samuel Harsenet, D.D. and Bishop of Norwich, in the year 1627, and which resembles that at S. Margaret's,) I am apt to believe is the same which I observed to be upon the ground (with the pedestal some distance from it) among the rubbish and lumber in a certain place on the north side of the quire."—*Mackerell's Account of King's Lynn, Norfolk*, p. 92. *Book of Fragments*, p. 46.

is more generally neglected. In many churches (as at Cheshunt, Herts.) the font is disused, and a composition basin, set on a tomb by the altar, employed instead. In others, basins of all kinds of crockery-ware are placed in the bowl of the font, or on the cover. We are ashamed to add, that Cambridge itself can furnish instances of both these enormities. In S. Botolph's church, for example, within the last few months, the cover of the large and ancient font was to be usually seen leaning on its edge, and a *four-legged stool, with a blue-and-white hand basin*, containing a small quantity of liquid, occupied the "*Laver of regeneration*."—EDD.

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Circa 1642.] “In that cathedral [Canterbury] there hath been lately erected a superstitious font with three ascents to it, paled without with high gilded and painted iron bars, having under the cover of it a carved image of the HOLY GHOST in the form of a dove, and round about it are placed carved images of the twelve Apostles and four Evangelists, and of angels, and over it a carved image of CHRIST.....and that font was consecrated by the Lord Bishop of Oxford, as is testified by a Proctor of the Archbishop’s Ecclesiastical Court of Canterbury.”—*Cathedral News from Canterbury, &c., recorded and published by Richard Culmer, Minister of God’s Word*, p. 3, 4to. 1644.

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Temp. Charles I.] “The christening and consecrating of churches and chapels, the consecrating fonts, pulpits, tables, chalices, churchyards, and many other things, and putting holiness in them; yea, reconsecrating upon pretended pollution, as though every thing were unclean without their consecrating, and for want of this sundry churches have been interdicted and kept from use as polluted.”—*A Particular of the manifold evils, pressures, and grievances caused, practised, and occasioned by the Prelates and their dependants. The humble Petition of many of his Majesty’s Subjects in and about the City of London and several Counties of the Kingdom. Nalson’s Impartial Collection, &c.* vol. i. p. 165, folio, 1682.

Mitres, Pastoral Staffs, and Processional Crosses.

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Mitres, Pastoral Staffs, and Processional Crosses in use immediately after the Reformation.

1548.] “No mention is here [in the rubrick] made of that very ancient and beautiful part of the episcopal dress, the Mitre: but in the original frontispiece to Cranmer’s Catechismus, ‘set forth’ about the same time as Edward’s first Prayer-book, the Bishops are represented wearing their copes and mitres, and with their pastoral staffs

in their hands."*—*The Rubrick, its strict Observance recommended*, p. 14, note, 12mo. 1839.

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1552, 6 *Edw. VI.*] "The Protestant Bishops had their crosses borne before them, and wore copes, till the 1st of November, 1552, 6 Edward VI."—*Illustrations of the Manners and Expenses of Ancient Times in England*, p. 318.

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1554.] "The effigy [of Thomas Goodrich, Keeper of the Great Seal to Edward VI. and Bishop of Ely, in Ely Cathedral] which, with the exception of one small piece in the upper part, is quite perfect, represents the full episcopal robes. The alb, which is handsomely ornamented in the orfray, reaches to the feet, which are sandaled; above these is the tunic; between the latter and the dalmatic the fringed ends of the stole are visible; the maniple and chasuble are both richly embellished. [A mitre adorns the head.] In the left hand is the *pastoral staff* adorned with the vexillum: in the right, the Bible and great seal."—*Illustrations of Monumental Brasses*, No. 1. p. 14, Cambridge, 4to. 1840.

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Mitre and Pastoral Staff represented on the Effigy of Miles Magrath, Archbishop of Cashel.

1621.] "He died at Cashel in December 1622, in the hundredth year of his age In his lifetime he erected a monument for himself in the Cathedral of Cashel. It is placed on a high basis on the south side of the choir, between the Episcopal throne and the altar, on which is his effigies cut in stone in high relief; his mitre on his head, and his *pastoral staff* in his hand."—*Ware's History of Ireland*, vol. i. p. 485, fol. 1764.

* See the accompanying lithograph, which represents King Edward and his Court, and is a copy of the "frontispiece" referred to in the text. Mitres were worn, and crosses, &c. carried, at the coronations of Edward VI. and Elizabeth. We also find mention made of pastoral staffs in King Edward's first Prayer-book and Ordinal, and in the accounts of the consecrations of several Bishops during his reign. See post, under "Ecclesiastical Vestments." There is an engraving of a pastoral staff preserved at Oxford, and said to have been Latimer's, in *Wade's Walks in Oxford*, vol. II. p. 241.—EDD.



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**Mitre and Pastoral Staff represented in the Effigy of
Samuel Harsnett, Archbishop of York.**

1631.] "The effigy itself deserves particular notice, as being, perhaps, the latest instance in which a reformed Bishop is exhibited in the vestments, the use of which is still enjoined by our Church in the Rubrick which refers to the first book of Common Prayer of King Edward VI., and in the twenty-fourth Canon. The exterior vestment gathered up over the right arm is the cope, beautifully embroidered with flowers, and having a rich flowing border..... Beneath the cope may be observed the alb, its upper part being fringed with lace. His right hand bears a Bible; his left *the pastoral staff*. His Archiepiscopal rank would have entitled him to a crosier instead of a pastoral staff, and to a ducal coronet *round his mitre*."—*Illustrations of Monumental Brasses, by the Cambridge Camden Society*, No. 1. p. 32.

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Pastoral Staff of Archbishop Laud.

"The crosier, or *pastoral crook*, of Archbishop Laud, with the staff or walking-stick, which supported his steps in his ascent to the scaffold.....have been lately deposited here."—*Ingram's Memorials of Oxford. Account of S. John's College*, p. 13.

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A Silber Mitre borne at the Funeral of the Bishop of Hereford.

1661.] "Decr. 20. The Bishop of Gloucester [Dr. W. Nicholson] preached at the Abbey at the funeral of the Bishop of Hereford, brother to the Duke of Albemarle. It was a decent solemnity. There was a *silver mitre* with episcopal robes, borne by the herald before the hearse, which was followed by the Duke his brother, and all the Bishops with divers noblemen."—*Evelyn's Diary. Memoirs*, vol. 1. p. 331, 4to. 1818.

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Mitre borne at the Funeral of Henry Ferne, Bishop of Chester.

1661.] "On Tuesday the 25th day of Marchhis corpse being privately brought out of Paul's Churchyard (where he died) to the Deanery at Westminster, and there placed in the chamber called the Jerusalem: there first proceeded two conductors

with black staves; then the clerks of Convocation, procurators of Cathedral churches, Archdeacons, Deans, with their prolocutor; then Blue-mantle Pursuivant-at-arms in his coat; then divers Bishops in their rochets; then York Herald carrying *the mitre*; then the body covered with a fair pall of velvet, whereon his arms, impaled with those of the Bishoprick of Chester mitred, were fixed; the Bishops of London, Durham, Chichester, and Carlisle supporting the pall. After followed the Archbishop of York, as chief mourner; and the Bishops of Ely, Oxford, Worcester, and Lincoln, assistants. And lastly, divers of the nobility, and others of great quality."—*Ibid.* I. 30. 5, 6.

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Mitre and Pastoral Staff borne at the Funeral of Brian Duppa, Bishop of Winchester.

1662.] "Upon Thursday the 24th of April, in the afternoon, it [the corpse] was (with all solemnity due unto his dignity, whereat were present and assisting most of the Bishops, the Convocation of Divines, Doctors of Law, and many other persons of quality,) carried thence to the Abbey church of Westminster, and there interred. The Bishop of Llandaff was chief mourner, and the Bishop of Chichester preached the funeral sermon. The officers of arms that directed and attended at this funeral were, Sir Edward Walker, Knight Garter, Principal King of Arms; George Owen, York Herald (who carried *the mitre*), and William Ryley, Lancaster Herald, who carried the *pastoral staff*."—*Certificate in the College of Arms*, I. 8, 85.

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***Ibid.* at the Funeral of William Juron, Bishop of London.**

1663, July 9.] "The body was carried to S. John's College [Oxford], and there interred. William Ryley, Esq., Lancaster Herald, carried *the mitre* on a cushion; Elias Ashmole, Esq., Windsor Herald, carried the *pastoral staff* or crosier staff."—*Ibid.*

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Metropolitan Cross, Pastoral Staff, and Mitre, borne at the Funeral of Dr. Fretwen, Archbishop of York.

1664.] "The officers-of-arms that directed this funeral were..... Henry Saint George Richmond, who carried *the mitre*..... Robert

Challoner, blue-mantle, who carried the *crozier and pastoral staff*.*
—*Ibid.* i. 31, 6, 7.

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**Mitre and Pastoral Staff borne at the Funeral of Matthew Wren,
Bishop of Ely.**

1667.] "The Right Rev. Father in God, Matthew, Lord Bishop of Ely, departing this mortal life at his palace called Ely House, in Holborn (in the suburbs of London), upon Wednesday the 24th of April, anno 1667.....his corpse was wrapped in cere-cloth, and carried thence to Bishop Stortford in Essex [Herts.] on Wednesday the 8th of May ensuing, accompanied by his children, alliance, and family, and so to Cambridge, on Thursday the 9th of the same month, where it was solemnly conveyed under a pall of black velvet into the schools, into a room there, called the Registry, (the Vice-Chancellor, with the whole University, there met together, attending it from the end of the Regent Walk, Rougedragon, Pursuivant-at-arms, carrying before it *the crozier* [of silver with the head gilt, which was provided by the said Bishop about a twelve-month before], and Norroy, Kings-of-arms, as deputy to Clarenceux, *the mitre* [of silver and gilt, provided as aforesaid]), which room was hung and floored with black cloth, and adorned with escutcheons of his arms. The said pall of velvet having also the like escutcheons upon it; and being there placed with the mitre and the crozier thereon betwixt six silver candlesticks, supporting as many large tapers of wax, burning night and day about it, twenty-eight poor scholars (viz. four at a time) waiting also thereon by turns, continued till Saturday following, being the 11th of May. And about three of the clock, afternoon, the Vice-Chancellor and whole University being again there met, the funeral proceeding past thence unto the beautiful chapel of Pembroke Hall.....and evening prayer thereupon solemnly read by the President (the mitre and crozier also offered in due form), and an elegant oration there made in Latin by Dr. Pearson, Master of Trinity College.....[the corpse] was carried into the vault under the east end of the chapel, by him made and ordained for his sepulchre, and there laid in a fair coffin

* It does not appear by the funeral certificates in the College of Arms prior to the Restoration of Charles II. whether any Episcopal insignias were carried at the funerals of Bishops before that period.—EDD.

of one whole stone, on which his name and day of his death is legibly engraven."—*Ibid.* i. 30, 28–30.

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Ibid. at the Funeral of John Cosin, Bishop of Durham.

1671.] "The right reverend father in God, John Lord Bishop of Durham, departing this life at his lodging in the street called Pall Mall, within the suburbs of Westminster, upon the fifteenth day of January, anno 1671, being then 77 years of age, had, in order to his funeral at Aukland, in the bishopric of Durham, (as by his last will and testament was appointed) his corpse wrapt in cere-cloth, and coffined with lead, and upon Friday 19 April next ensuing, thence conveyed in an hearse drawn by six horses, with banner-rolls on each side, borne by gentlemen of quality through the Strand and Chancery-lane, to the end of Gray's Inn-lane; a solemn proceeding made by seventy-seven poor men in mourning gowns, led by two conductors, with black staves, and after them his servants, with divers gentlemen, &c. Then his chaplains, next the great banner, borne by Miles Stapleton, Esq. After him, Rouge-dragon Pursuivant-at-arms. Then York Herald bearing *the crosier*, and Norroy King of Arms *the mitre*: the chief-mourner and his assistants, all in their gowns and hoods, following in coaches. Whence it was carried the same night to Welling in Hertfordshire; and so, by several stations, to North-Allerton in Yorkshire; and upon Saturday 27 April, to Durham; the greatest part of the gentry, with many of the clergy of that county-palatine, meeting it at the river of Tese, and attending thereon to that city; into which a solemn proceeding on horse-back was made from Farwell Hall (a mile distant), the mayor and aldermen standing within the west gate, in their liveries, and following it to the castle; whence, after a short stay, a new proceeding being formed on foot, it was borne to the Cathedral a little before evening prayer-time, in this manner: first, two conductors with black gowns and staves, then the poor of those his two hospitals of Durham and Aukland, by him founded. Next, servants to gentlemen; then his own servants. After them, Gentlemen Esqrs. and Knights (all in mourning), with many clergymen in that diocese in their canonical habits. Then Sir Gilbert Gerrard, Bart. Sheriff of the same county-palatine. Next to him the Bishop of Bristol. Then the great banner, crosier, and mitre (carried as before is expressed),

and the corpse by eight men in gowns, under a large pall of velvet, supported by four of the Prebends of that Cathedral; on each side thereof the banner-rolls were likewise borne as above. After which followed the chief-mourner and his assistants in close mourning; and after them the mayor and aldermen of Durham, with a multitude of the chief gentry thereabouts; the whole quire in their surplices, falling in next to the chaplains at the entrance of the churchyard. And thus coming to the upper end of the middle aisle of that Cathedral, the poor people, conductors, and servants dividing themselves, the rest entered the quire and placed the corpse in the midst thereof, where it continued till Monday ensuing, and then was carried to Bishop's Auckland (about seven miles distant) in like manner as into Durham. At which place the poor of the hospitals before mentioned, attending, were added to the proceeding, made again on foot from the market-cross there, to that sumptuous chapel adjoining to the castle, by him totally built; where, after evening service regularly completed, and a sermon preached by the learned Dr. Bazier, one of the Prebends of Durham, it was solemnly interred in a fair vault prepared under a large stone of black marble, the Bishop of Bristol performing the office of burial."—*Ibid.* i. 30, 61, 62.

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Mitres and Pastoral Staffs represented in Monumental Effigies.

From 1670 to 1713.] The effigy of Bishop Hackett in Lichfield Cathedral represents him with his *mitre* on his head and his *pastoral staff* in his left hand. His monument is figured in the folio edition of his Sermons, 1675. He died in 1670.

The effigy of Bishop Creighton, in Wells Cathedral, subsequent to the Restoration, has *mitre* and *pastoral staff*.

In Drake's *Eboracum*, folio, 1736, are figured the monuments of Archbishop Sterne, who died 1683; Archbishop Dolben, who died 1686; Archbishop Lamplugh, who died 1691; and Archbishop Sharp, who died 1713: all these Prelates are represented with *mitres* on their heads, and one of them [Archbishop Lamplugh] with a *pastoral staff* in his hand. — *Editors of the Hierurgia Anglicana.*

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"The monumental effigy in Croydon church, Surrey, of Archbishop Sheldon, who died in 1677, appears with long hair, a *mitre* on

his head, hands below the chin, the rochet fitting close to the body, and the chimere, with large lawn sleeves attached, worn above it. In his hand he holds *the pastoral staff*."—*Mon. Arch.* p. 271. *Book of Fragments*, p. 195.

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Mitre and Pastoral Staff carried before the Hearse of the Bishop of Winchester.

1721.] "On Thursday the corpse of Sir Jonathan Trelawny, Bart., late Bishop of Winchester, was carried with great funeral pomp and state, in order to be interred at his lordship's seat at Trelawny in Cornwall; the procession was made through Chelsea, Kensington, &c. The trophies of honour belonging to his quality and office were carried before the hearse, viz. crown and cushion, *mitre and crosier*, great banners and bannerolls."—*The Weekly Journal or Saturday's Post*, Aug. 5, 1721.

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Metropolitan Cross, Pastoral Staff and Mitre, carried at the Funeral of Dr. Lindesay, Archbishop of Armagh.

1724.] "The solemnity observed at his funeral was as follows: first, the beadle of St. Ann's; second, two conductors; third, seventy old men in black gowns and caps, the number of his age; fourth, his porter with a truncheon, sable, fourteen servants in cloaks, and steward with a white rod; fifth, two conductors; sixth, *the crosier and pastoral staff*, both gilt, forty-two clergy, two and two; *the mitre* carried on a cushion by Will Hawkins; the hearse with the body in it, with escoucheons on both; four mourning coaches with six horses, and eleven coaches with pairs, &c."—*Mason's History*, &c. of *S. Patrick's Cathedral*, p. 215, note, 4to. 1820.

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The Mitres and Pastoral Staffs of Bishop Morley and Bishop Mews suspended in Winchester Cathedral.

"I have only to add that both the mitre and the crosier appear upon the monuments of many modern Bishops of the Established Church since the Reformation; and, among others, upon that of Bishop Hoadley, in Winchester Cathedral; and that real mitres and crosiers of gilt metal are suspended over the remains of Bishop Mor-

ley, who died in 1684, and of Bishop Mews, who died in 1706."—*Archæologia*, vol. XVIII. p. 38, 4to. 1814. *A description of the Limerick Mitre and Crosier, by Dr. Milner.*

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Mitres worn at the Coronation of George III.

"I must not, however, forget what I have learnt from the present Earl Marshal, that the mitre, which at the present day is barely seen on the carriages of English and Irish Bishops, is actually worn by them in the ceremony of a coronation* at which they assist."—*Ibid.* p. 39.

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The mitre and pastoral staff are represented on the tomb of Dr. Porteus, Bishop of London, in the churchyard of Sundridge, near Sevenoaks, Kent.—*Editors of the Hierurgia Anglicana.*

Ecclesiastical Fabricks, Ornaments, Rites, and Observances in the Reign of Elizabeth.

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Cathedral and Parochial Churches.

"I will now address myself to speak a little of their holy synagogues or places of assembly, commonly called their parish church, whereunto all this rabble of worshippers resort at their appointed seasons to hear this divine book [of Common Prayer], together with their learned priests' sermons.....These synagogues are built altogether to the form of the old temple of the Jews, in a long square east and west, with their holy court walled round about, commonly called the churchyard which is holy ground, and serveth for Christian burial, being altogether exempt for [from] civil use: yet is it lawful for the young men and maids to play there together upon their sundays and holy-days. But whoso smiteth any in that holy ground, by statute is to have his hand cut off therefore. These synagogues have also their battlements, and their porch adjoining to their

* Consequently at the coronation of George III., the last that had taken place when the above remarks were written.—EDD.

church, not here to speak of the solemn laying of the foundation where the first stone must be laid by the hands of the Bishop or his suffragan with certain magical prayers and holy water, and many other idolatrous rites. They have unto it their folding-doors and an especial levite, the parish clerk, to keep the key. They have at the west end their hallowed bells, which are also baptized, sprinkled, &c. They have their aisles and their body of the church. They have also their cells in the sides of the walls, their vestry to keep the priest's ministerial garments, where they are to attire and dress themselves before they go to their service. They have their treasury. All the cathedral or mother churches also have their cloisters for their Dean, Prebendaries, canons, petty canons, singing men and singing boys, &c., within their precincts and walls to abide and dwell, that they may keep the watch of the temple, and their hours of *orisons*. Again, they have in the body of the church their hallowed font to keep the holy water wherewith they baptize, all other vessels and waters to the use of baptism being, by express law, forbidden. They have also their holiest of all, or chancel, which peculiarly belongeth to the priest and the quire which help the priest to say and sing his service. They have their rood-loft as a partition between their holy and holiest of all. The priest also hath a peculiar door into his chancel, through which none might pass but himself. Now this church thus reared up is also thoroughly hallowed with their sprinkling water, and dedicated and baptized into the name of some especial saint or angel, as to the patron and defender thereof, against all enemies, spirits, storms, tempests, &c. Yet hath it within also all the holy army of saints and angels in their windows and walls, to keep it. Thus I think can be no doubt made, but that the very erections of these synagogues (whether they were by the heathens or papists) were idolatrous.

“ But here I look to have objected against me for the defence of the present state of them, that now (thanks be to God) they are quite purged of all these idols in the walls and windows, and used to the pure worship of God; therefore it do not well so to write of them in this estate.....How then (I answer) do they still stand in their old idolatrous shapes, *with their ancient appurtenances*, with their courts, cells, aisles, chancel, bells, &c. Can these remain, and all idolatrous shapes and relicks be purged from them? which are so inseparably inherent unto the whole building, as it can never be

cleansed of this fretting leprosy until it be desolate, laid on heaps, as their younger sisters the abbies and monasteries are. We see how suddenly, even in few days, they may be replenished and garnished with all their idols again. We had a late proof thereof in Queen Mary's time, which is not yet taken out of the common people's minds; who, in doubt of the like hereafter, partly upon superstition, but generally because they would not be at the like charge to buy new, have *reserved the old relicks still: some of them standing up in their church windows, others kept in their chests and vestries; yea, sundry of them are still in use, as their bells, font, organs, copes, surplices, the covering cloth of the altar, &c.*, which way can these be purged so long as they remain in this shape? Their whole church also, is it not still a fit shrine to receive all the rest? What letteth but they might not be set up again (if the idols were in readiness) *in one hour?* seeing their very roomths still remain as they left them, and want but a little sweeping so that every saint may know and take his old place again. And as it standeth with the *whole frame of their church walls, windows, and implements*, so standeth it in like manner with the whole ministry of the church, from the highest bishop to the lowest priest, curate, preacher, or half-priest. They may altogether within the space of one hour, with a little changing of their copy, serve again in their old roomths which they held in the Church of Rome, to which this ministry of theirs a great deal better fitteth than unto the Church of CHRIST, which can bear no such adulterate and antichristian ministry. Well then you see what good reformation they have made, and how thoroughly they have purged their churches both within and without, from the very foundation to the covering stone thereof. So that now they must be driven either absolutely to justify these their cathedral and parish churches in this form, *with these appurtenances, furniture, and use*, by the word of GOD, or else we may resolutely by the same word detest them as abominable idols."*—*A brief Discourse of the False Church*, pp. 129, 132.

* This extract, and many others in the *Hierurgia*, may be cited to prove that "the changes effected by the Reformers of the Anglican Church, in the sixteenth century, neither extended nor were intended to extend either to injure or deface the interior aspect of our churches beyond what was rendered necessary by the destruction and obliteration of matters which had been or might again be perverted to superstitious purposes." (*British Critic*, No. L. p. 385.) And that to the proceedings which took place at the Reformation "we cannot with justice attribute

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Holy Days, and the Manner of their Celebration.

"The Sunday is a governing day, and is written in their Calendar with red letters, and ruleth all the days of the week, save certain unruly days and their eves, which will not be governed by it, but challenge to themselves a peculiar worship also: they having their days in the same Calendar written with great letters too, and that which more is, their *eves* written with red letters. And because they are but strangers and come but once in the year, they look for the more solemn entertainment, that the priest should diligently watch, and the people wait for their coming, and make preparation accordingly. *If they come in a clustre, or at some solemn and double feast, then to entertain them with new clothes, clean houses, garnished with green boughs or holly and ivy, with good cheer and much pastime, all work on these their idol days laid aside.* Yet though they come but one alone, and that on the week-day, yet that week is not S. Sunday lord of the ascendant; it is a part of his service to give warning unto the people of the others coming, that they keep his or her eve with fasting and prayer: that upon their day they *keep an holy feast, abstain from labour, &c.*"—*Ibid.* p. 63.

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"I could never as yet find in CHRIST's Testament any such betterness of one day than another, neither that CHRIST's Resurrection was to be *celebrated with such a stage-like fleshly pomp, in superstition and idolatry, in fleshly lusts, riot and gluttony*, that day making holy two other days after it, and *drawing the whole land both young and old all these days to intermit all their lawful callings* wherein they are placed of GOD (upon what necessity or occasion soever) *to give attendance to their popery and idolatry, to spend the time in idleness, folly, and vanity*.....I would fain learn of them where they can likewise shew any commandment or warrant for their solemn Whit-Sunday and their feast of Pentecost, other than the Jews double Sabbaths and feasts, &c. But I have now done

the whole extent of mutilation and the melancholy air of desolation and baldness observable in too many of our churches." (*Markland's Remarks on English Churches*, p. 16, *First Edit.*) These were the fruits of a subsequent period, that of "the ascendancy of the puritanic faction under Cromwell, to whose withering influence," remarks Mr. Pugin, "*half the departures from solemnity and ancient observance, which so degrade the present establishment, are to be traced.*" (*Contrasts*, p. 31, *Note, Second Edit.*)—EDD.

with this feast.....Neither is it my purpose here to stand to recite their *heathenish manner of keeping those feasts* [Whit-Sunday, &c.] *with idleness, riot and gluttony, with their May games, morrice dance, and summer lords, &c.* I now make haste to their popish feasts, which, because they are so many, we will keep their own division of them in double and single feasts. Of their double feasts, are their CHRIST-mass day, with the day of His Circumcision and Epiphany; the Annunciation and Purification of their Lady, called Candlemass day; their day of all the Saints together, called Hallowmass; their Michaelmass and all Angels; besides their Easter and Whitsuntide, whereof we have spoken, also their Ascension day and TRINITY Sunday. Now their single feasts and common holy days are the Saints' days in order, as they come in their beadroll, and their common Sundays. Of which Sundays, though they have commandment both in the Law by the fourth Commandment, and in the New Testament by the commandment and practice of the Apostles, to keep in the church the first day of the week, an holy convocation unto the LORD, spending that day in prayers, hearing the word, and other holy exercises; yet, seeing they so miserably profane it to idolatry, both after the manner of the heathen and papists, it becometh an idol feast, no less accursed than the others. After the manner of the heathen they abuse it, in dedicating it unto, and naming it after, the chief idol of the Pagans, the Sun, a creature; and *in feasting that day after their manner in pride, gluttony, riot, idleness, sport, play, &c.* After the manner of the papists they abuse it, in their stunted superstition, idolatrous service..... Further in that they dedicate one special Sunday above all the rest unto the Holy TRINITY, and yet give less honour to this Sunday and feast than to their Whit-Sunday going next before. Their other solemn holy feasts, seeing they want warrant in the word of GOD, and have nothing for their foundation and groundwork, are thereby cast utterly out of the church of CHRIST.....and therefore I need spend no time in the refutation of them. The bare recital of these their trifling follies and vanities, is enough to scatter them into the wind: for what warrant, commandment or proof have these stage-players in the word of GOD, in this manner to solemnize the Birth, Circumcision, Epiphany, Resurrection, and Ascension of CHRIST upon their several days with their set fasts, worship, and feasts?Where have they thus learned CHRIST? to worship Him by

starts and stints, by days and eves, by such idol fasts and feasts ? Is not this to draw the worship of GOD (which is perpetual and spiritual) unto carnal commandments, worldly ordinances and customs again, and that after so superstitious and profane a manner ? Superstitious, in that it is without commandment or precedent in the Testament of CHRIST, will worship not required or accepted at their hands : profane, in that they celebrate these feasts in all manner [of] gluttony, excess, riot, prodigality, pride, luxury, vanity, idle games, and heathen sports. *Thus they celebrate the Nativity, Circumcision, Epiphany, and Resurrection of CHRIST, with gay clothes, clean houses, good cheer, the viol in the feast, to stir up lust instead of devotion, eating and drinking and rising up to play and dance, after the manner of Bacchus in his feasts, with their lords of misrule, commonly called 'Christmas lords,' games, interludes, mummeries, masks, wassal cups, with thousands of abominations which chaste and Christian hearts abhor to hear or think of.....* In CHRIST's Testament they never learned to divide CHRIST's actions and life into such a stage play ; making one day a pageant, of His Birth, another of His Circumcision, another of his Epiphany, Resurrection, &c.....or that they ought to have a set worship with select Psalms, Lessons, Epistles, Gospels, Collects, Anthems, or such a devout fast on their eves, or feast on their days, *with such revels as they keep.* But that their devotions may yet more appear, they worship Him even in His Mother's belly, or rather before she was conceived with Him. They adore the words of Salutation, even in the angel Gabriel His Mouth, and give a solemn fast, worship, and feast day thereunto, which they call the Annunciation of their Lady. And lest she might be offended, they solemnize also, with double feast, her Purification commonly called *Candlemass.....*And that they might not fail in time of need, see, they make all the Saints and Innocents in heaven their friends and on their side, celebrating to the Innocents one day of their solemn Christmas ; unto All Saints (because none should be forgotten, and they are many in number) they keep an especial and principal feast day, with a solemn fast upon the eve, &c. Yet lest some of the chief Saints, as John the Baptist, and the twelve Apostles, might be displeased in that they are numbered and passed over with other common Saints, they severally remember them again in their turn, with their peculiar eves, days, fasts, feasts and worship. Here is also another Saint,

